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WOODSTOCK LETTERS

VOL. XLVII, No. 2.

FATHER THOMAS J. GANNON, FIRST ASSISTANT OF OUR AMERICAN ASSISTANCY DIED JANUARY 25, 1918

On July 14, 1853, Thomas J. Gannon was born in Boston, of Irish parents who sought in America a solution of financial problems which seemed then insoluble at home. The strong faith, deep piety and sound bodily constitutions which they brought with them from the land of their birth they handed down to their progeny. Deep religious principles, unquestioned obedience, family prayers and increased opportunities of hearing Mass, sermons, and indulging in spiritual reading, more than offset the larger air of freedom and the absence of restraint caused by public opinion in the new surroundings of a foreign city. His grammar school days left no taint on the character of Thomas Gannon, and when he entered the classes of Boston College in 1868, he was a boy who won at once the respect of his fellow students. In his studies he met with the success which good talent, coupled with assiduous devotion to duty, always secures. He was solid, not showy. He was a devoted listener at the weekly catechetical instructions given by Father Fulton, and, like hundreds of the present leaders of Catholics in Boston, he was influenced by them for life. The high ideals set before the students, the temporal and spiritual mission of a Christian gentleman as sketched for them were such that few would be willing to seek a lower standard. The audience was not composed of angels or saints, but they have left their mark on Boston Society.

Imitation is flattery, conscious or unconscious. In later years those who remembered the mannerisms of

Father Fulton thought they could recognize in the exhortations of Father Gannon tones borrowed from the famous catechist of Boston College. No one supposed that the borrowing was done consciously, but the influence of early days was evident. In the activities of the School Tom Gannon took his share, one that was assigned to him rather than sought by him. He was disposed to keep himself in the background, yet his superb bass voice made him a prominent member of the choir, his manly figure and dignified bearing and his excellent character marked him out for a commission among the cadets.

When he had passed four successful years at Boston College no one was surprised that he applied for admission to the Society. Everyone, boys and faculty, would have been surprised if his application had been refused. On August 3, 1872, he entered the Novitiate at Frederick, Md., and began that life of self-effacement which continued to his last home in Zizers. He effaced the warm nature of the Celt which he had inherited from his parents, but which he tempered considerably at college. In a short time he silenced his magnificent bass voice which, as years went by, was seldom heard even at Benediction. While always genial in recreation, he took no part in the noisy efforts at amusement in vacation time. His progress in the Juniorate was such that he was sent to Woodstock after one year. Here he studied philosophy from 1875 to 1878, and theology from 1885 to 1889. He was a diligent, conscientious student, and met with merited success, though he could not be considered a leader in either branch. He began his studies promptly at two every afternoon, and faithfully struggled with the most uninviting branches—mathematics in philosophy, and Hebrew during his first two years in theology. As he was no linguist by nature, he acquired very much merit and very little Semitic lore as the result of his study of the latter branch. But since he was expected to devote a reasonable time to all that was proposed to him, his sense of duty overcame his conviction that he was wasting his time. Duty was ever his watchword and he was never found wanting.

In the interval between his philosophy and theology he passed five valuable years in Holy Cross College. For four years he taught Latin, Greek and Mathematics with credit to himself and profit to his pupils. A hard-working

teacher with ambitious and hard-working boys could not fail to produce results. In his fifth year he was entrusted with the responsible post of First Prefect, one that is scarcely ever entrusted to a scholastic. But his natural dignity, his firmness and fairness in his dealings with the boys and his truly religious spirit won the the respect of all. His severe control of all natural feeling, begun in the novitiate, became a fixed habit before he began the study of theology.

Father Gannon was among the first batch of priests ordained at Woodstock by Cardinal Gibbons after his elevation to the Sacred College. The occasion was an extraordinary one, the first visit of a Cardinal to the house, and the largest class of ordinandi in the Society in America up to that date. The illumination of the grounds was entirely unprecedented and memorable. The ordination took place on August 28, 1886.

After finishing his course of theology, Father Gannon taught philosophy for two years; the first in Boston and the second in Woodstock. In 1889 he made his Third Year under Father Pardow in Frederick, Md. The impression he produced led to his selection for the post of Superior. Promotion followed quickly. He was made Socius to Rev. Father Provincial in 1890, and in one year he was appointed Rector of Fordham. After five years in this office he became Socius again for five years more, and Provincial for the same period. The year 1906-7 was broken up between the duties of Procurator to Rome, as representative of our Province at the Congregation of Procurators, and labors on the Missionary Band. His retiring nature must have made the latter duty very uncongenial. From 1907, to his departure to the General Congregation in 1914, he was engaged in the important post of Instructor of the Tertians.

Father Gannon was of medium height, square in build, square in countenance and square in conduct. He was ever serious, but with an attractive smile in conversation. He was not a reader, nor a student after the completion of his course, though he was obliged to study the Institute from his Third Year until his death. He preferred thinking to reading, and his long thinking furnished him with very clear and definite views on subjects which he had pondered. He shrank from contact with the public, lay

and clerical; and functions which his position forced him to attend were a veritable penance. He usually hid himself away from the common gaze in some corner.

In July, 1906, shortly after his term as Provincial had expired, he was elected as Procurator to the General Congregation for the election of a new General. At the General Congregation in 1915 he was elected Assistant in the newly created Assistancy of America.

LAST DAYS AND DEATH AT ZIZERS, SWITZERLAND

The following is a simple narration of some of the facts and circumstances connected with the sad death of Rev. Father Gannon, the first Assistant for America, which came with an intense suddenness and has been the source of great sorrow to his Paternity and all his Curia. As was said in the circular letter issued from here by Rev. Father General on January 26, the day after his death, the cause of it was an extremely violent attack of paralysis of the right side and then of apoplexy, all happening within the space of ten hours. Sudden as it all was, yet when we look back certain symptoms were not altogether absent, though so rapid a development could never have been anticipated. As a matter of fact, Father Gannon had lately declared himself to be in very good health, and was rejoicing in the mild and almost spring weather which the middle of January ushered in. All the same, those who knew him best seemed to notice in him something of a growing weakness; he appeared to be aging before his time. Undoubtedly the death of his brother, Father William (October 30, 1916), who was six years his junior, gave him a shock at the time. And that he always had his good brother and his death in memory appears from the fact that every month he offered up Holy Mass for "Father Will," as we find carefully noted in his Ordo from 1918, and with such exactness that the day of the month for this Mass is assigned right up to December, 1918. Nor indeed would it seem that something of a presentiment was altogether wanting. Curiously enough, at evening recreation, four or five days before his death, he suddenly inquired—in Italian—where the Holy Oils for Extreme Unction were kept in the house. Some Father asked him why he made this inquiry, as they would always be at hand in case

of necessity. Father Gannon laughingly answered: "Oh! it's always good to know." And the very day before his death, on the Thursday, when out walking with the Assistant for Germany, he talked for about a quarter of an hour on the subject. The first intimation, however, that he got of there being something wrong was on the Friday morning between eight and nine. He said that he had not slept very well. Otherwise he had risen as usual, made his meditation, and said his Mass at 6.30. It was noticed at the time that he had celebrated this, which was to be his last Mass, with great fervor, pronouncing very earnestly and with a somewhat louder voice than usual the last "Cor Jesu Sacratissimum." About 8.30 he suddenly felt a slight numbness in the right hand and a little of a similar feeling in his right side. Being a little alarmed he went to the Brother Infirmarian, Brother Del Vecchio. They concluded that it might be well to take a slight purgative. A little later in the morning he came asking to be excused from taking his ordinary Friday afternoon walk, saying at the time that he felt there might be something wrong on his right side. He then went about his ordinary work, and about eleven shaved apparently without much difficulty. After this he threw himself on his bed, half lying down and half sitting, as he had on his heavy boots. Just before examen (11.45) he was asked about his dinner and he replied that he would be glad to come to second table. When the Brother Infirmarian went to call him about 12.45 he was still lying in the same position on his bed. He then arose, but at once discovered that he had much difficulty in moving the right leg. He was told to lie down again on the bed and the Brother Infirmarian came to call from recreation the Assistant for Germany, Father Van Oppenraaij, who is also Prefect of Health and who, knowing English well, could converse with greater ease with Father Gannon. Another attempt then was made by him, supported by the Father and the Brother, to walk across the room, but this time with even greater difficulty than before, whereupon the Brother Infirmarian told him that it would be better for him to get into bed. Perfectly obedient as ever, he began to raise his right arm to unbutton his *soprabito* (kind of overcoat, a surtout over the soutane), when he found his fingers incapable of functioning and he was unable to do it. "That's a bad sign," he said, and repeated it, "that's a bad sign, but we are in

God's hands" and those are the last words the good Father was ever heard to utter. No sooner undressed and placed in bed than very, very rapidly he grew much worse and after the space of a quarter of an hour or so he seemed to have lost all consciousness and never to have recovered it. His confessor was summoned. The district doctor arrived about two, at once declared the case to be one of a violent stroke and cerebral hemorrhage, and of a morally certain death. His Paternity immediately arranged for administration of the Holy Sacrament of Extreme Unction. There could be no question of Holy Viaticum, as the tongue and mouth were in great part, if not wholly paralyzed. In fact, the good Father never seemed to have moved his lips again which remained a little apart, whilst a fairly loud stertorous breathing continued during the afternoon and evening. Meantime the Fathers of the Curia took turns to watch by the bedside, and to suggest holy ejaculations to the dear patient. As the danger appeared imminent, the prayers for the agonizing were recited and the Apostolic Benediction was given immediately after Extreme Unction. Fathers and Brothers came to pray by his bedside. The doctor returned about 7 P. M., found him worse, declared that he would probably die during the night, and added that he could hardly wish for a prolongation of life which, after so strong an attack, could not be other than a very suffering one for the good Father. And indeed the end came with a suddenness that could never have been expected. Almost immediately after the bell for the end of night examen had rung (viz. 9.45), the Brother Infirmarian saw a sudden change come over him; he called the attention of Father Minister, who was watching by the bedside, to it, and had just time to rap on the adjoining wall which separated Father Gannon's room from that of the English Assistant. The latter had only time to rush into the room, throw himself on his knees and listen to the prayers which were being recited by Father Minister. They were already those of the departed soul. That of our dear good Father already stood in the presence of Him who had always been his Best Friend upon earth, our dear Blessed Lord. He died ten minutes before 10 at night, Friday, January 25, the Feast of the Conversion of St. Paul. *Requiescat in pace. Amen.*

The following account of the laying out and funeral is

taken chiefly from notes made by the good Brother Infirmarian.

The morning after his death (Saturday) the body was taken from the house of the Curia to the adjoining Hospice, and there, in a large kind of Entrance Hall, on the ground floor, was laid out, clad in sacerdotal garments, alb, girdle, purple maniple, stole and chasuble, with biretta. It was surrounded by a large quantity of plants, candles and lamps, all arranged with such profusion and artistic effect by the good Brothers of St. John of God as to evoke not only the admiration and gratitude of His Paternity and of all the Curia, but to add to the devotion of many who came to pray there. Arrangements were made with the parish priest of Zizers, a good Capuchin Father, that the body should be removed on Monday morning to the parish church, a distance of about ten minutes' walk, and that after a Mass of Requiem there it should be buried in the adjacent cemetery in a plot which is specially reserved by the Brothers of the Hospice. There the priests who have died here, the *Priester-Hospizas* it is called, are buried, there being already some 15 or 20 graves, each having its own little monument of marble surmounted by a white crucifix. Great care is taken of these graves, as we have seen during the last two or three years, and on the principal feasts they are beautifully decorated with flowers. On the Sunday morning, the parish priest, just before his sermon to the people, addressed them and said that on the following day, Monday, the funeral of the Reverend Father Gannon, of the Society of Jesus, would be at 8.30. He earnestly invited them to attend in large numbers. "These Reverend Fathers," he said, "being as they are in exile here in our country and in this town of Zizers, and consequently having no burial place of their own, esteem themselves happy to have found in our midst a resting place for their brother in religion. Consequently we ought to manifest the exceeding great satisfaction we have in showing them this act of Christian charity, and all the more so as the Rev. Father General of the Society of Jesus on the maternal side of his family hails from Zizers. Strangers as they are in our country, they will be deeply touched if you come in large numbers to this charitable function." The little flock responded well to the voice of their pastor and the next day made a congregation of some 150 or 200 persons.

On the Monday morning at 8 o'clock the Officium Defunctorum (Matins and Lauds) was recited by the Fathers and Brothers of the Curia in the chapel of the Hospice, immediately after which the procession to the church was formed. The parish priest, vested in cope, assisted by his curate and another Capuchin parish priest, was the officiant. The coffin was borne by six stalwart Switzers, parishioners, and was preceded in the first place by some 70 small school children, then by some 40 rather older boys with their school teachers; then came the cross, followed by the Brothers of St. John of God with their Father Prior, together with many priests of the Hospice, some of them old men of over 80 years of age who, in spite of the cold, with heads uncovered, wished to conduct the body to the church, reciting aloud the rosary and other prayers. The coffin was followed by Very Rev. Father General and all the Fathers and Brothers of the Curia, and with them the Reverend Chancellor of the Diocese of Coire, accompanied by another ecclesiastical dignitary of the episcopal household. His Lordship himself had expressed his earnest desire to be present, but his present state of impaired health would not allow it. A goodly number of men and women, all praying devoutly, brought up the rear of the procession. On arrival at the church, a *Missa Cantata* was sung by the Rev. Father Van Oppenraaij, Assistant for Germany, and simultaneously, according to a devout custom they have in this country, three other low Requiem Masses were begun at side altars in full sight of the people. These latter were said by the Assistants for France and for Spain, and by one of the Father-Substitutes. His Paternity and some of the Fathers occupied stalls in the sanctuary. The singing was excellently executed by a village choir, three or four male voices. At the end of the Mass the parish priest proceeded to give the Absolutions. Before doing so, however, he read out to the people—according to the custom they have here—a short summary of the life of the deceased, the offices held by him, the virtues that made him pleasing to God and to man. In the case of our dear Father he emphasized the fact that whilst for so many years he held the highest offices in his Order he was most remarkable for his great simplicity and humility, which was perfectly correct. Then immediately he called upon the congregation to recite with him five Paters, Aves and

Glorias for the repose of his soul, which the congregation took up with a fervor and unanimity which made the fairly large church resound to the echo of their devout prayers. All this was done in the German language.

After the Absolutions, the procession to the graveyard was formed, all except the school children taking part in it. There was no singing at the grave-side, but besides the appointed prayers of the Ritual the parish priest added others in the vernacular, the whole taking about a quarter of an hour. It may be said in a word that the whole ceremony was exceedingly devout from beginning to end, carried out with an exactness and seriousness that showed the deep faith of the people, and was a source of intense consolation to so many who yearned to do all they could for the repose of the soul of the dear good Father. They felt that even in his own beloved Province hardly more could have been done for him.

And here a few words may be added referring to the two and a half years that he spent with us in Switzerland.

Father Gannon was elected Assistant for America by our General Congregation on March 1, 1915; consequently, during the three years within a month that he was Assistant, except for four months spent in Rome, the rest of the period was passed at Zizers, in Switzerland, in exile, as it were, from the Eternal City. He was always looking forward to and yearning for the day of our return. And when the protracted war afforded but a gloomy outlook and small hope, he would often say: "What can we do but pray." And this he did in good earnest. He prayed especially, as he said, for the souls in Purgatory of those who had fallen in the war, that they particularly would intercede with God for its cessation. Many too were the rosaries he said and the ejaculations—as he ingenuously confessed—he sent up to heaven. It was evident that his piety partook of that beautiful trait in his character of perfect simplicity. The strong Irish faith which he had inherited from his father who was born in County Kildare shone out at times in a delightful manner, especially when he spoke of the Holy Mother of God whose name he pronounced with evident tender affection. He was very strong on short acts of Perfect Contrition and the incalculable advantages of instructing others how to make them. He would quote examples of how boys or youths especially had acknowledged their indebtedness for

having been taught the simple words: "O my God, I am sorry for my sins because Thou art so good and I will not offend Thee again." All his piety was characterized by his simplicity and an absence of anything which might have the slightest appearance of "fuss." This he detested, and his dislike of it seemed to be connected with a natural reserve which amounted sometimes almost to timidity and to extreme shyness. This quality, which the old English writers described as a "backwardness in coming forward," was at the same time united with an extreme sensitiveness for the feelings of others and apprehension of hurting them. It was not surprising then that his heart went out to children. Here in Switzerland all the Catholic children directly they see a priest run to shake his hand, saying in their native language, *Laudetur Jesus Christus.* It was evident how the good Father liked and admired this exhibition of faith, and though sometimes he would come out with *Gelobt sei Jesus Christus,* it was more often a fatherly *God bless you, child.* It is of interest to know that the very last duty he was occupied in at his table, just before examen on that sad day, was his spiritual reading, Rodriguez (in Italian), and the treatise was the fourth one, "On union and fraternal charity." The book was lying open on his table, the only one there, and conspicuous on the page was the famous saying of St. Bernard, "Excusa intentionem, si opus non potes." His love of and loyalty to the Society, and his holy vocation were splendid and unmistakable. His last Mass was said, as we find from his Ordo, for the "Codificatio Instituti," a fact which pleased Very Rev. Father General very much. The grand number of novices in his dear Province was a great source of consolation and joy to his heart, and he was always looking forward to the time when we could go further afield, especially in the New England States where, he said, we could have any amount of vocations. He constantly expressed an intense desire that our Fathers should do all they could to secure lay-brother vocations, by making this holy and meritorious state of life more publicly and commonly known. He would often talk of Fathers who, in his Province, had done much for the Society, such as Frs. McElroy, Ward, Fulton, Purbrick. He used to quote Father Sabetti's words regarding death: "I am not afraid to meet our Lord, but I *am* ashamed to have done so little for Him." The object

which he most of all prized in his room was a little relic of St. Stanislaus which had been given him in Rome. Though he was apparently of a naturally robust constitution, yet on account of a defective circulation and uncertain facilities of digestion, both of which were probably connected either as cause or effect with the malady which brought on his death, he was a constant sufferer and was very sensitive to changes of temperature or any kind of dampness. And so it was that little crosses were never wanting to him; but the patience and cheerfulness with which he bore them were exceedingly edifying. Starting an entirely new language at the age of sixty years is difficult for any one, and in the study and use of Italian, Father Gannon found that he was no exception to this ordinary rule. Nevertheless the conscientious way in which he applied himself to it was at one and the same time a source of great edification and not a little amusement to all. In fine we may say that this high sense of and absolute devotedness to duty was always and everywhere very conspicuous in our dear departed Father, bearing as its first and most practical fruit an admirable exactness and punctuality in the recitation of his Breviary, celebration of Holy Mass, and all his spiritual duties. He was very neat and orderly in the little arrangements of his room, and after his death his papers were found all duly labelled and in perfect order. His real love of poverty must not be forgotten, and it was almost amusing to see how he detested having the slightest thing in his room that savored of the superfluous, and how he hurried up to turn it out at once. He often used to say that for his morning meditation he had no need of much matter; one good thought was quite enough for him. God, and his duty to God had always the first and uppermost place in his mind; and then after that, how he could best serve our holy Society and his Assistancy. May he not merit the sublime praise contained in that beautiful French expression: *Un homme du Bon Dieu?*

It may be added, in conclusion, that many and touching were the kind messages of condolence sent to his Paternity. Foremost amongst them were those of the Bishop of the diocese, the Abbot Primate of the Benedictines, who is now residing at the famous abbey of Einsiedeln, also the Abbot of the same monastery. Monsignor Marchetti, who is well remembered in the States as Secretary to Mgr.

(afterwards Cardinal) Martinelli, when Delegate Apostolic, and who now, acting for the Holy See as regards prisoners and the interned in Switzerland, resides at Bern, wrote an exceedingly kind letter to his Paternity, of which Very Rev. Father General allows me to send you a translation.

LETTER OF MGR. MARCHETTI (translated from the Italian) TO VERY REV. FATHER GENERAL.

BERN, January 27, 1918.

VERY REVEREND FATHER:

I have just heard with great regret of the death of Father Gannon, and I hasten to offer to Your Paternity and to all your Curia my most sincere condolences.

I was acquainted for many years with the deceased Father. He was a most exemplary religious man and a true son of his glorious Father, with whom we trust he is now united in the Society above in heaven.

I shall not fail to say Mass for his holy soul, which, in a far better world, will pray for all those whom he left behind upon this earth struggling in a sea of miseries and of blood.

Commending myself to the Holy Sacrifices of Your Paternity, I remain, with profound respect,

Your devoted servant,

F. MARCHETTI

The good people too, of the village of Zizers, Catholics and Protestants alike, showed their neighborly and charitable feelings; and in this connection the following touching custom of the country may be mentioned. The Swiss have this very happy, devout and delightful way of expressing their condolences. They place a card of "spiritual flowers" as they call it upon the coffin of the deceased, and by way of showing their sorrow and their sympathy they state thereon that they have given an alms to a definite charitable institution (in this case to an Orphanage in Coire), in suffrage for the soul of the departed one. Such a card was deposited by a good simple family of Zizers; another by the chaplain of the Bishop of Coire, who is also the managing director of this Hospice, an alumnus of the German College, Rome, and exceedingly devoted to the Society. We can never be sufficiently grateful for all he

has done for Very Rev. Father General and for us during our stay here in Switzerland, and last of all, for this recent tribute of sincere sympathy in our great loss. Another devout custom may also be mentioned, viz., their method of observing the liturgical third, seventh and thirtieth day after the death. This is done here by the parish priest taking occasion of the nearest Sunday to these same days to go out after the last Mass, say a De Profundis, and bless the grave.

This custom was duly observed on the Sunday after the funeral of Father Gannon, some of the Fathers and Brothers being in attendance.

Pie Jesu Domine, dona eis requiem. Amen.

GANNON, THOMAS J.—BIRTH, July 14, 1853, Boston, Mass. ENTERED SOCIETY, August 3, 1872. PROFESSION, February 2, 1891. DEATH, January 25, 1918, Zizers, Switzerland.

FACTS: SCHOOLS—(a) Cambridgeport; (b) Boston College; (c) Woodstock, Philosophy, 1875-1878; (d) Regency, Worcester, Mass., 1878-1883; (e) Woodstock, Theology, 1883-1887.

PRIEST—(1) Boston College, teaching Philosophy, 1887-1888; (2) Woodstock, teaching Philosophy, 1888-1889; (3) Frederick, Tertian, 1889-1890; (4) New York, Socius, 1890-1891; (5) Fordham, Rector, 1891-1896; (6) New York, Socius, August 28, 1896. VICE-PROVINCIAL—(7) New York, Provincial, January 8, 1901; (8) Fordham, Missionary, March 25, 1906; (9) Poughkeepsie, Tertian Instructor, 1907-1914, December; (10) Rome, American Assistant; (11) Zizers, Switzerland, American Assistant; (12) Zizers, Switzerland, Death, January 25, 1918.

R. I. P.

MISSIONARY LABORS IN BOGOTA

A Letter to Father N. Saenz, S.J., From His Brother

BOGOTA, February 13, 1917

MY DEAR BROTHER:

I hasten to fulfil your request. Here is a report of the labors of two fathers who devote themselves to the work of visiting the poorest class of Bogotá. It is an account written by one of them, Father Gutiérrez, of their ministrations from August 1 to December, 1916.

The Spiritual Exercises to the Congregation of Catholic Mothers, September 13-17.

This congregation has for its special patron, our Lady of Sorrows, and its purpose is to excite in its members zeal for the salvation and sanctification of their children. About three hundred ladies, belonging to the best society of the Capital city, are enrolled in this association, established in our parish of St. Ignatius.

In preparation for the feast of their Patron, these Catholic mothers make the Spiritual Exercises. We had the happiness of directing them. The attendance was good, and, to judge from certain noteworthy bursts of fervor, abundant was the fruit for their souls. It seems a somewhat worldly lady attended the exercises rather scantily dressed; on hearing the Father speak of the scandal given and the judgment awaiting a woman who, by lack of decency in dress, should provoke others to sin, she meditated upon his words and thereafter appeared in fitting and modest attire. Another lady had in her house a statue, supposedly a work of art, but very unbecoming; after the meditation on the sanctity of the Christian home, the statue disappeared, much to the edification of the lady's friends. The 17th was the day of general Communion and the Catholic Mothers made it with singular manifestations of fervor.

A Short Retreat to 80 Cadets of the Military School, September 11 and 12.

Our desire of forming the future Army Officers of this Catholic republic in their holy religion was, at its first expression, welcomed with the greatest enthusiasm by the Director of the Military School. In view of this excellent reception and, taking advantage of the celebration on September 13 by clergy, government, army men and all social classes of the twenty-fifth anniversary of the coming to Bogotá of His Grace, Archbishop Dr. Herrera Restrepo, as Ordinary of the Archdiocese of Bogotá, we decided to give a retreat to the eighty students of the Military School, at the end of which they should receive Holy Communion in a body as a token of respect for His Grace, the Archbishop. The cadets are, for the most part, conservatives, but some liberals are found among them. Not a few of them have received their education in our college.

We gave them five meditations; the Colonel and other officers also attended. The cadets listened attentively to our exhortations and made a strict self-examination for confession. The whole eighty received Holy Communion. On the day of their receiving, our cadets took no small part in the magnificent religious manifestation with which the Capital of the Republic honored Colombia's Primate on the occasion of his silver jubilee as Archbishop of Bogotá. Attired in their gayest uniforms, they waited in front of the Cathedral to present arms and to give due honor to the illustrious Prelate, who made the journey from his palace to the Plaza de Bolivar with a magnificence and solemnity never before witnessed. Prelates (all from Colombia) in cappa magna, with mitre and crozier, accompanied by their chaplains, more than fifty priests in garbs representing all the religious orders, seminaries, committees from official centers, in a word, a most brilliant procession marched before the prelate. Thousands of persons along with the army men awaited him in the large square and on the broad cathedral steps. In the chancel, His Excellency, the President of the Republic, with all his Cabinet; His Excellency, the Internuncio, the Presidents of the Houses of Congress and many of the members, Generals and Officers of the Army, etc., were all awaiting the arrival of the illustrious prelate. Upon speaking afterwards with Ours, the enthusiastic cadets told us that after receiving God, it was splendid to show military honors to the representative of God.

Exercises in the Hospital, September 18-23.

In this part of the diary the Father remarks that the whole building breathes devotion from the fact that it once was a Novitiate of the old Society. Here were trained many of the apostles of the Society who preached Jesus Christ in the plains of Casanare and of the Orinoco, on the borders of Magdalena, in the mountains of Chocó, and in the broad regions of Putamayo. In this hospital a great amount of spiritual work was accomplished.

Exercises in the Prison, September 19-24.

There are at this time 230 male prisoners and 60 females. Thanks be to God first of all, and then to the self-sacrifice of our Fathers, there is among the pris-

oners a great fear of God and a devotion to His Sacred Heart so deep-rooted that it would do honor to our Christian villages. The great good brought about by Ours in this house of sorrow, of moral suffering, and constraint of liberty is known only to God. Our Fathers have introduced among these outcasts the practice of frequenting the Sacraments, daily Communion and First Friday observance, daily visit to the image of the Sacred Heart which is found in each one of the cells. Our Fathers provided for them, at their dormitory doors, an engraving of the same Divine Heart on which they put this inscription: "Heart of Jesus, Comforter of the Afflicted, preserve the piety of the prisoners." Our Fathers also introduced among them the Apostleship of Prayer and the practice of Daily Communion about which I shall speak later on.

The retreat, as the Director says, was a glorious success. While we were preaching to them not a sound was heard. A great public sinner knelt at the side of the pulpit with his hands joined on his breast in suppliant attitude all during the exercises. There were many who were converted to a better life, some of them sinners of long standing. These conversions took place especially among those who had recently come to the prison. The confessional revealed how God had come to the souls of the poor prisoners. Two hundred and twenty-eight of the men went to confession and sixty women; all the employees, the guards, and the Generals Tovar and Páez, Director and Subdirector respectively of the prison; all of whom also assisted at the exercises of the retreat.

Exercises in the Poor House for Men, October 1-5.

Let me assure you, my dear Father, in no place have we seen Jesus Christ as palpably as here; perhaps because the sight of these poor unfortunates has reminded us of that which the prophet spoke concerning the Savior that He would be counted as a leper; perhaps because the sight of these broken-down men wearing all manner of rags for clothes, brought to our minds those crowds of hungry, ragged beggars, and the sick of all classes who followed our Lord through Palestine. We spoke of this very often among ourselves. There are in this house of our Lord 45 invalids (lame, deformed, with noses cut off and jaws

split, without legs or with legs that are maimed, etc.), 44 with ulcers, 16 paralytics, 25 idiots and 18 bed-ridden with various repugnant diseases. What a motley group, Father!

The Sisters of Charity care for them. Each week we preach to them and hear many confessions, but we were of the opinion that we should give them a good spiritual washing.

We put our hands to the work, and with the greatest possible interest and zeal, we preached the eternal truths, accommodating our words to the capacity and condition of our hearers, exhorting them to fly from sin, and thereby escape both disgrace in this life and the eternal hell fire of the next. We interrupted the meditations with hymns, from time to time dropping remarks well-aimed and containing food for serious thought. When the time came to sing, you might see twenty-five idiots and deaf mutes gathered around us under the porch where the exercises were held, with hands raised towards heaven, crying: "Chi, chi" as a sign that they wished to go with God to glory. During the examen on the Commandments we made acts of contrition, singing "Mercy, O Lord, mercy!" To those unable to leave their beds we also gave the Exercises keeping at our side two who were at the point of death.

With the help of two of Ours, we heard the confessions of all. Some of those whose confession I heard had not been to Confession for many years; some made a general confession, and all gave signs of true repentance. The death of one of them gave great efficacy to our words. He was the victim of a dreadful form of consumption. The doctor was so afraid of the disease spreading that he ordered him to be taken to a large yard, where he expired. We heard his confession twice and helped him to die well. On the day appointed for Communion, we pointed out the means they were to use to keep their resolutions, and gave them the Papal Benediction. The poor people were very grateful, showing us a thousand marks of esteem; the sick showered us with blessings, and this we considered the greatest personal reward of our labors. Your Reverence would be more than consoled could you see how our hopes are rewarded in this house of our Lord. All, even the lame and those lacking limbs, come out full of joy to meet us; the idiots and deaf mutes sur-

round us and, raising their hands to heaven, shout: "Chi, chi!" that is, "to heaven, to heaven!"

The Exercises in the Hospital of Saint John of God, October 20-24.

The Hospital of St. John of God, as may be seen from its name, belonged to the Knights Hospitallers. Its founder was a priest of the same Order, Fray Paul de Villamor. He was greatly assisted by the then viceroy of the kingdom of New Granada, D. José Solis. This institution of charity, according to the learned director of the Academía Colombiana, Dr. D. Rafael María Carrasquilla, was one of the boasts of seventeenth century Spain. It occupies a plot of land one hundred metres square, has three broad cloisters and a magnificent church, in which hang paintings of Vásquez, the Immaculate Conception, by Carreño de Mirando, the contemporary and rival of Murillo, and a statue of St. Francis de Paula, the work of Father Laboria, a father of the Society. The Hospital, as Mgr. Ragonesi remarks, enjoyed all the advantages of the rather crude hygienic methods in vogue at the time of its foundation and was sufficient for a population of twenty or thirty thousand inhabitants. But because of the increased population of Bogotá, which now numbers one hundred and thirty thousand souls, the hospital is insufficient. Given the number of sick it accommodates and the class of diseases which afflict them, it constitutes a real menace to public safety, because of its central situation and its nearness to the by no means healthy market district. Suffice it to say that the building, made to lodge two hundred, at normal contains six hundred, and in time of epidemic, seven hundred. There is scarcely room enough between the beds for a person to pass; a newly arrived patient is often laid on the floor between the beds. To hear the confessions of those on the floor, we have almost to lie flat; in hearing those in the beds we stumble all over their clothes and those of their neighbors, it being impossible to avoid contact with them. This in itself is dangerous. In order to guard against the seal of confession being violated by allowing a patient's neighbor to overhear the conversation, we must hold our face close to that of the sick man. This is really no exaggeration. Moreover, as all go to Communion, it is practically impossible to escape infection.

Even the corridors are filled with the sick. As all this burdened the public conscience, the government, the Delegate, the Archbishop and all ranks of citizens lent their assistance in the work of building a magnificent hospital which would contain all the latest sanitary improvements. The progress of the work has been almost paralyzed by the European war. Without these details it would be impossible to appreciate the unremitting labor of those who work for the salvation of souls in this hospital of St. John of God. We have here a floating population. Counting men and women, twenty, thirty and sometimes as many as fifty enter or leave the hospital daily. We go to the hospital regularly every Friday, and sometimes on Wednesdays. We preach in the men's and women's wards, repeating eight times and sometimes oftener, our exhortation to them to have done with sin and to return to God. We reap the harvest immediately. We average about a hundred confessions every Friday, according to the records we have kept ourselves and according to the Communion ticket which the Sisters of Charity in charge of the hospital send us each Saturday.

The conversions which we have witnessed have surprised and edified us. The occasion is rare on which we do not hear the confession of some who are in arrears in their accounts with God; twenty, thirty and even forty years. We are always coming across backsliders of two, three, five and ten years. Often enough we have to make heroic acts of virtue to make us go near the sick, who not only have contagious diseases, but such as are repulsive and nauseating. We have patients sick of cancer, whose faces are one running mass of corruption. God gives us help and strength, and we are happy to have saved some of our patients and to have overcome ourselves. To give the six hundred sick an opportunity to win God's graces and favors, we determined, with the blessing of Superiors, and the enthusiastic approval of the chaplain and the sisters, to give all of them the Exercises. This had not been done for twenty-four years. Talks and exhortations had, of course, been given, but not the Exercises of St. Ignatius. We chose the 20th, 21st, 22nd, 23rd and 24th so as to end the Exercises on the feast of St. Raphael, one of the saintly patrons of the hospital.

With the help of Fathers Prádanos, Jaúregui, Rendo and Lozano, we put our hands to the work. My com-

panion, Father Rincón, remained at Libano. It was hard work, for we had to make our voices penetrate the 17 wards, while at the same time we strove to make grace penetrate the hearts of all. On the 23rd, about 20 of our priests heard confessions, five of them being of the Society. All the sick went to confession; neither men nor women made any resistance. At the same time the employees, some twenty in number, also all the nurses and maids, numbering 82, and about 30 sick patients who arrived at the hospital at the eleventh hour. This gives a sum total of 732 confessions. Joy, the reflection of grace, reigned in the hospital.

On the 24th, Mass was said at five improvised altars. Six priests gave Communion to all. A little child who had not made his first Communion, when he saw that all were receiving the Sacred Host, jumped up from the bed of one of the patients and begged them to give him God with the rest. More than eight hundred communions were distributed that day in those wards of suffering. The day was indeed a profitable one. Our Lord did not wish that such a solemn day should pass without its immediate fruits for heaven. We were just going away when they brought in a young man who had been horribly torn by one of the saws of the saw mill in which he worked. We were able to hear his confession and prepare him for death. God be glorified forever and ever!

Exercises in the College of the Immaculate Conception, October 24-29.

When the retreat in the hospital was over on the afternoon of the 24th, we began our next retreat in the College of the Immaculate Conception, directed by the Misses Casas, cousins of our Father Castañeda, who died a short while ago, and sisters of that fine Catholic literateur, Dr. Don José Joachim Casas. These facts will serve to give an idea of the spirit that reigned in the College.

About 112 students attend their school. Thirty of them are sixteen, 34 fourteen years of age; the rest are little girls, of whom 24 are going to make their First Communion. These girls are of the wealthiest families of Bogotá. There are two daughters of the President here; one of them is preparing herself for her First Communion. All of them made their confessions with great

fervor, and the First Communion girls prepared themselves very carefully for so devout an act.

The Communion was extraordinarily solemn because of the surrounding circumstances. It took place in the chapel of the President of the Republic. The Primate Archbishop was also present. One of the President's sons, a newly ordained priest, said his first Mass. The President himself, his face bathed with tears, was the first to approach the altar to receive the Sacred Host from his son's hands; the mother followed; next his little sister, who was making her First Communion; then all his sisters, and lastly the 112 students of the College of the Immaculate, their parents, several Ministers of State and many others. Everybody was deeply moved at such a sight so seldom witnessed in the family of the first magistrate of a nation.

Spiritual Retreat in the Women's Prison, December 2-8.

The religious women of the Good Shepherd, whose zeal and virtue spur our longings for the salvation of souls, direct this prison for women. The latter are young women, victims first of extreme poverty, then of shameful vice, lastly of robbery; and as a result they end up in this hospital or rather prison. You can imagine what these good Sisters have to suffer in dealing with these uneducated, shameless, irreligious women. About 350 live in this house of the Good Shepherd. Two hundred are prisoners; more than 100 penitents; and about 30 Magdalenes or prisoners already converted who, having taken their vows, wish to spend the rest of their lives in weeping over their sins. We attend all of them every week, but our special work is with the poor prisoners who are in most need of it. Our sermons, which are always about sin and hell, succeed very often in bringing about good confessions.

To prepare them to receive Holy Communion with fervor on the day of the Immaculate Conception, we made up our minds to give them a retreat, refusing to give it in some other places. We asked the prayers of several religious communities and of Ours to obtain help from God. We ourselves put our work in our Most Blessed Mother's hands by a novena. We gave them four daily exercises, two instructions and two meditations about the eternal

truths. We insisted very earnestly on the last judgment and hell, finishing always with an act of Contrition and the preparation for a good death. From the second day on, silence was religiously observed. All of them went about with down-cast eyes with the exception of a few. These also yielded to the grace of God on the third day. About 200 prisoners made their retreat. Many of them, or rather almost all were girls from sixteen to twenty-two years of age. There were some married, some with their children. The confessions were made with great sorrow. Some of the prisoners begged God to let them die after Communion and before leaving the Good Shepherd, rather than ever allow them to return to their life of sin that was such an offense against Him. And they besought us to obtain this same favor for them from God. Several of them asked the Sisters to find work for them in respectable homes, lest they should return to their bad life. There were some who made their confessions with sobs and tears. Two of them made their First Communion.

The following incidents are proof enough of the splendid results of the work. Many requested the Sisters not to dismiss them at the time the law prescribes, until they had found some means of living honestly. A girl, who had not yet made her First Communion, caused great trouble and succeeded in running away by leaping over the walls of the prison. Taken prisoner again by the police, she was the cause of disturbance; but she made the retreat and so earnestly entered into its spirit that she went to Confession and received Holy Communion very fervently. She is completely changed.

The Sisters can but thank God for so remarkable a change that has come over these young prisoners, girls of the streets and of easy lives. It was our Lord's work, let the glory be only to Him!

One more extract from Fr. Gutiérrez's letter concerning the fruit they reap in their apostolic works among the poor and forsaken.

Fruit of Our Work.

All these retreats could not prevent us from preaching weekly in asylums, prisons and hospitals, of which we told you in the beginning of this letter. The combination of hours and the consequent saving of time made this possible. God only knows how much good has been done.

We can also ascertain it in some way or other. Frequent Communion in the places we have been working is the principal result of our exhortations and retreats. It can be seen from the following data given to us. In the Asylum of the Infant Jesus of Prague, all the girls, 104 in number, go to Communion every day; 20 or 30 prisoners, and about 60 penitents in the prison of the Good Shepherd; in the House of Charity, from 70 to 80 youngsters; in the Prison of Paida for Minors, 20; in the House for Beggars, 100; in the Hospital of Saint John of God, there are 120 daily communicants, and many others receive our Lord every week on the day we preach and hear confessions. All this is a great consolation to us, but what takes place in the Panóptico is a cause of wonder to us. The average of daily communicants in this prison is from 90 to 100; of whom 45 are men and 50 women. About 200 receive Communion every Sunday, and almost all the prisoners every First Friday. They celebrate the Novena of the Sacred Heart and of the Immaculate Conception with daily exhortation and general Communion on the feast day. They watch before the Blessed Sacrament on these days, in groups of forty every half hour. It is wonderful what these prisoners did at the end of the year 1916 and the beginning of 1917. On the evening of the 31st of December, with the help of our Fathers, we heard the confessions of 220 men and 60 women, the employees, the guards and General Director. Immediately after, at 6 P. M., the Blessed Sacrament was solemnly exposed, and the beads were said. The divine Prisoner of our Altars remained exposed all through the night and the following day till two o'clock in the afternoon.

During every moment of these twenty-four hours the prisoners watched before the Blessed Sacrament in groups of thirty, each group watching an hour. Some of the groups asked permission to extend their watch into the more advanced hours of the night, and many even asked the Director's permission to pass the whole night before Our Lord. This was granted. So I might say that from the afternoon of New Year's eve to that of the first day of the New Year, the Divine Friend and Consoler of the poor was attended by from 70 to 80 prisoners. At the Mass on New Year's Day, 299 prisoners, with the Director of the establishment at their head, went to Holy

Communion. At two in the afternoon the solemn exposition took place. As a consequence of this close union with Jesus Christ they lead pure lives and good order is kept in the Panóptico. The Director admits that he has no disturbances to complain of. A still greater consolation is the purity of the heart of many of the prisoners. The Fathers who now and then accompany us to the fortress are greatly edified.

This purity of life, as will be easily understood, is also preserved to a greater or less extent in the asylums of the Hospitio, of the Infant of Prague, Indignetes, Mendigas, Dividive, etc. No need to tell how, in homes for the poor, where the old men are always gathering to win God's mercy before they die, the same purity is also displayed. Among the fruits of our ministry with the poor we can count hundreds of sinners who fell away from God, five, ten, twenty and even forty years ago, and who have now forsaken their sins. According to our records 300 such were converted the last five months.

Besides, hundreds of children have been prepared for their First Holy Communion; thirty-four schools of 1,500 children have begun monthly Communion; the number of sick who have passed from our hands to eternity, and the order and the change of life among the inmates of the Good Shepherd house must be very agreeable in the sight of God.

As a consequence, no doubt, of these labors among the poor, persons of distinction have asked our services in the weekly giving of conferences. One of these is the Director of the Lyceum of Pius X, which numbers more than two hundred college boys. This request was also made by the Subdirector of the National School of Commerce, numbering 400 students; by the Director of the Preparatory Military School with its 150 scholars and the remaining schools of the Capital. This makes a total of more than 3,000 young people who receive the benefit of our instruction. As you see, our harvest is increasing very much, a thing by no means astonishing, seeing that it is Our Lord Himself who has given us the strength to reap and gather it into His barn.

All that I have referred to is the work of two Fathers, and they are not of the strongest or most robust constitution, but, as our Rev. Father Superior says: "Infirma mundi . . . etc."

A VISIT TO THE SHRINE OF ST. FRANCIS XAVIER.

October is one of the summer holiday months in most of our schools over here, though St. Mary's and some other schools take December, and are just now beginning their holidays, while we are in full swing in the second term of our school year. Our holiday months, whether October or May, are spent pretty much the same as we used to spend them in the States, in giving retreats and making our own, and, as our Tertians do, in helping out or relieving our hard-worked Missionary Fathers. My October holidays were rather eventful for me, as during them I managed to fulfil one of the ambitions of my life over here, in making a trip to Goa and saying Mass at the tomb of St. Francis Xavier. A little description of what I saw there and on the way might prove interesting.

Through the kindness of the Rev. Father Superior of the Mission, I had a retreat to give in Hubli, not far to the east of Goa, and was to begin as soon as I could get away from school work. This was after the second examination of the first school term. At the close of the examination, while the teachers were correcting the papers, the boys had a retreat given to them by Father Bennett, one of our western Fathers, who is a military chaplain in Bombay and attends besides quite a number of the numerous and well-filled war hospitals in the city. Our Bandra boys are noted for their piety, and this year they were no exception to the rule. The silence they kept was very strict and edifying. They were allowed to play games in silence, as last year, but this year the monsoon seemed to get a new lease of life just as the retreat began, and during those three days it rained as it had not rained before. In two days over eleven inches fell. But, in spite of the downpour, the church was filled, and hardly any boys were absent. Some half-dozen boys came all the way from Bassein, about thirty miles up the island. After the retreat holiday, the reports were given out, preceded by a little entertainment, and then I was free to make arrangements about my trip south.

I had intended to return from Goa by steamer; but when I found my way down to the office of the Goa boats at the docks and made inquiries, I decided to return again by rail. On the Panjim line, only two of the boats have

each two cabins, the others being all open-deck. The Marmugao boats have more cabins, but there is no scheduled time for sailing, and it is not possible to engage a state-room beforehand. They did not know what a "state-room" meant, and I soon saw my mistake. Anyway, state-room or no state-room, a trip to Goa by sea is not desirable. Twenty-four hours on a dirty, crowded boat of from 600 to 1,200 tons, may be all right for a penitential pilgrimage, but it is not the thing for a vacation.

The following morning, the 9th, I had another pleasant trip to Poona, such as I enjoyed last year. I left Poona at 8.15 P. M. with an old German missionary, Father Wallrath, who had come from Hubli to give a retreat in Poona. He has not been interned, as the other German Fathers, since he was naturalized in America, where he worked in the Buffalo Mission for several years. It was lucky I had him for a companion, since he was experienced in travel in India, and had engaged sleeping compartments beforehand, which I would never have thought of doing. So we got into a second-class carriage, crowded with Hindus, one of whom had to leave, as our names on the door entitled us to the place he was trying to take possession of. The windows were all closed, the seats covered with cooked rice, plaintains, etc., and the whole place filled with the odor of the ghee-made cakes and sweets. I did the fresh-air act, and then looked around at those who were to be our companions for the night and part of the next day. They were three Hindus, so that there were only five of us altogether, and yet the compartment was crowded, at least for a sleeping compartment. The line from Poona to Hubli is the narrow metre gauge on the Southern Mahratta and Madras Railway, so that the cars are not more than about six feet wide. Being also only about ten feet long, there was just about room for us all to stretch out, three below and two above, and Father Walrath had wisely secured two lower berths. There were no curtains to be pulled, and no porter to come around and make the bed; in fact, there is no bed provided, but only a cushioned seat for the second and first-class passengers. Of course, all other incidentals, such as soap, towels, etc., are unheard of and unthought of on Indian railways.

Second-class railway travel in India is fairly comfortable in the daytime, and the first-class compartments are

about the same as the second class, only a little more exclusive. The fare for the second class is about a cent and a half a mile, in American money; the first class is just twice as much, and the third class is about one-third of the second, or about a half a cent a mile. It is on the third class that the railway companies make money. The third-class carriages are always crowded. The Hindu will come and squat down on the station platform hours before the train is due, and wait patiently till he can either squeeze his way in somewhere, or be shoved off the car steps and made to wait for the next train. I have seen this done myself. Between the second and third class there is, on some trains, an intermediate class, which is almost as cheap as the third class.

This was my first railway travel by night in India, and I had quite forgotten to bring any bedding with me. I carried the fewest possible impedimenta—only a hand-satchel, and this served as a pillow. The other passengers had all brought their beds, rolled up and secured with ropes or straps. These were untied and unrolled in our narrow quarters, and a blanket was spread out to lie on, with a pillow and a blanket for covering. This blanket is pulled up over the face and head, and thus the natives sleep. How they manage to breathe I cannot imagine, but they all seem to sleep thus; I have seen them by the hundreds, all rolled up in their blankets, in the streets of Bombay. At any rate, it keeps them safe from the mosquitoes.

As we got on towards Belgaum, in the morning, the country had a fine appearance. Miles upon miles of valuable forest and grain land stretched out on both sides of us. A large white grain called jowar was the most common; it is used in making chupatties, or the thin, round slabs of unleavened bread which is the common native food. There was also a great deal of a smaller grain like millet; and cotton, rice and sugar corn are also grown extensively in these districts. Before we reached Belgaum, we crossed the river Krishna, and one of our Hindu companions informed me what river it was, with a good deal of awe and pride in his voice. Just here it is a little bigger than the Patapsco at Woodstock. It is a sacred stream, and by bathing in its waters, the believer is cleansed of his sins. There were many little temples along the banks, and many natives were bathing there in the early morning.

There were some interesting things at Belgaum, but it would take too long to describe them. In the afternoon we arrived at Hubli, a city of some 65,000 inhabitants, and the centre of the cotton trade of the district. There are almost 2,000 Catholics, pretty evenly divided between Eurasians, Goans and Madrassees. The Father's residence is a four-roomed bungalow, which accommodates four priests. The veranda serves as dining-room, parlor and recreation room. The school has all the classes of a high school, although there are very few students. The Sisters at present are living in a small cottage, but a fine big convent is under construction and will soon be finished.

As my trip to Hubli had brought me near Goa, after the retreat to the Sisters was over, I set out for the shrine of St. Francis. We crossed over into Portuguese territory shortly after leaving Castle Rock, so called from two huge rocks in the ghats nearby, with a castle-like configuration. The English customs are here, and the Portuguese at a station farther on. The train was a combination one—mail, three classes of passengers and freight. The line was built by the Portuguese Government, but they could not make it pay, so it was taken over by the Madras and Southern Mahratta Railway. The engines burn wood instead of coal, or with the coal, and it is a weird sight at night to see the streams of flying sparks marking the passage of the train. Everything inside the carriage is covered with a fine wood dust.

There is an enterprising Catholic chaplain at Castle Rock. During the wait there, a man came around for donations towards building a new church in the town. Eight or ten pages of the big book were filled with names and the record of the offerings made. I did not sign myself S.J., as I had been told that there was a strict prohibition against Jesuits entering Portuguese territory. But I found later that this was not true; Jesuits are allowed to come in as visitors, though they may not take up their residence there. Neither may secular priests, I am told, gather together in a community. There was much apprehension that the newly-expected Governor-General would prove a bitter enemy of the church.

There are many tunnels near Castle Rock in the passage over the ghats, or mountain range into Portuguese territory. Between the fourth and fifth tunnel is a

beautiful waterfall. The volume of water is not very great, but it is a pretty sight as it breaks from the mountain top into several channels, and falls down some 400 or 500 feet to the railway tracks, uniting there into one stream, and tumbling down into the valley below. There is a picture of the falls in the article on India in the Catholic Encyclopedia.

The passage over the Goan ghats is prettier than that over the western ghats farther up on the way from Bombay to Poona. The hills are higher, between 3,000 and 3,800 feet in height, and the view from the train is more extensive. The country is thickly wooded, but there does not seem to be much cultivation in the valleys. Farther on, after getting down into the plain, cocoanut plantations and rice fields are everywhere, and there were huge mounds of the newly-harvested rice on every side. I saw monkeys by the dozen, jumping from limb to limb of the trees. Most of them were big fellows, grey with black faces. Two sat unmoved in the grass on the railway bank as the train passed along.

We had to pass through the district of Salsette before getting to Goa city. Here Blessed Rudolph Acquaviva and his companions were martyred, at Cuncolim or Coculim, about seven miles south of Margao, the main city of the district. There is a chapel erected at the spot of the martyrdom, but it was impossible for me to get there without taking a whole day for the purpose, as there is only a tonga, or cart road leading there from Margao. If I ever again get down to Goa, I hope to be able to say Mass on the scene of the martyrdom. At Margao, in the parish church of the Holy Ghost, is the tomb of Alphonso, the altar boy of Father Pacheco, one of the martyrs, who would not allow the father's breviary to be torn from his hands, and suffered martyrdom with all the other companions of the Fathers. The boy was a native of Margao, and his body was taken there immediately after the martyrdom. The heads of the martyrs were sent to Rome some thirty years ago by Bishop Meurin. Most of the other relics are over the altar of one of the side chapels of the Cathedral in old Goa.

About 6 P. M. we got to Marmugao, the northern point of Salsette, where one of our Goan school boys was awaiting me, much to my surprise. There is a fine harbor here. The launch was waiting for the train, and

took us over in a little more than an hour to Panjim, or New Goa. The launch cannot risk the passage during the monsoon, and a whole day must be spent in being poled up the creeks from a point farther down on the railway line to the back of the harbor of Goa. Some of the Sisters from Hubli made the last passage over in the launch in May, and it was very dangerous.

Panjim, or New Goa, is a pretty little city of about 12,000 inhabitants, with a good harbor. The seat of government was removed here after Old Goa, some eight miles further inland, had been devastated by several epidemics and outbreaks of malarial fever. There is a Pasteur Institute here. The Patriarch's palace is an imposing sight, on the top of a little hill in the middle of the town. The parish church of the Immaculate Conception is also on a little hill, and is reached by a long flight of steps. It has an imposing exterior, but the interior is very small.

There is a fine drive along the shore, dotted with many neat cottages where the officers dwell with their families. I was told that there are indeed more officers in Goa than there are soldiers in the barracks, and there is an astounding amount of government expenditures. My informant, a young Goan doctor, educated in Germany, told me also that Goa is rich in minerals and medicinal plants, but there are no industries, and the people are content to remain as they are, the poor, very poor and the rich, idle. Great numbers emigrate to British territory, and make a better living there.

Education, I was told, is somewhat better cared for than formerly. In the last number of the Catholic Indian Directory which I have, for 1913, there are parishes with thousands of souls, and only a few boys in the school. Taking, for instance, the first two big parishes in the province of Salsette, there are at Margao twenty-four priests for a Catholic population of 7,600, and there is one parish school with twenty-six boys. Benaulim has fifteen priests, 7,115 people and one school with thirty-six boys. There are no government schools, though there are a few railway schools here and there, where girls also may get an education. Dozens of other parishes are like these, and most parishes have no school at all. The statistics in the Catholic Encyclopedia are worthy of note. Now, however, I am told that there are from 60 to 100 boys in most of the parish schools.

On my way back, I happened to be in the same carriage with the father of one of our boys, a school-master. He had started a private school in Salsette, but was just leaving the place. Plague had broken out badly, and most of his pupils had left him and had not returned.

We get many Goan boys here, but have to refuse more, as they come to us too old, and with no knowledge of English. Formerly we also took orphan boarders from Goa, but this had to be stopped, since we have too many of our own and others. I am told that an orphanage is being built now in or near Panjim.

On the morning of October 18, the feast of St. Luke, I set out early for the shrine of St. Francis Xavier, in the old city. There are no car lines in Goa, in fact, very few roads; but there is a good road between old and new Goa. It took us an hour by slow gharry, or victoria, to get to the church and convent of Bon Jesus, where the body of St. Francis is preserved. There was a long causeway to cross over first, then a couple of small villages were passed, with the parish church of St. Peter, built in 1542, and in a good state of preservation. From here on there are ruins everywhere and no inhabitants, except an occassional fisherman's family. There are no traces of any of the old palaces or residences, except for a compound wall here and there, within which the government has planted palm or eucalyptus trees, which are said to purify somewhat the malarial air. The vice-regal arch, where the viceroys land, is still standing, with its statue of St. Catharine, the Patron of the city and of Vasco de Gama; but there are no religious ceremonies connected with the landing now, as formerly.

Just before reaching the church of Bon Jesus, there is a stone Iharamsary or long, low bungalow for pilgrims. The church itself was built in 1586, and is, architecturally, the finest of the churches of Goa. It is a spacious church, the interior being in the shape of a cross whose arms embody two chapels, the left one containing the rich mausoleum with the body of St. Francis. On the four sides of the tomb are four altars, two of which face corridors leading to the sacristy; one opens on the body of the church, and the fourth, which is not now used, on the cloister. Over the altar on the church side, there is a large statue of the saint, holding a crucifix in one hand and a baton in the other. I noticed that this statue is not

like the one in the Catholic Encyclopedia. The saint is not dressed in a stole and surplice, but in a cassock only, and richly embroidered cloak. The crucifix is held up high in the right hand, and the baton held to the breast by the left arm. The sarcophagus is of copper, artistically carved, and gilt, and stands up high on a beautiful black marble pedestal. The four sides show, in bas-relief the most important facts in the life of the saint. The tomb is surmounted by a tall crown of carved silver and precious stones.

I was struck at once by the small size of the tomb. It does not seem to be more than four and a half feet long. Later on, I got the exact measurement of the body from a linen tape which was certified to have been touched to the body and taken its measurement at the last exposition in 1910. The tape is exactly three feet five inches long. The body is said to be shrinking constantly, and the Goans themselves say that this is another miracle, and the end of the world will come when "it is all finished," as they put it. It would not do to suggest any natural explanation, and you would be looked upon as a heretic in Goa if you made any critical inquiries.

It is a fact that the body was constantly exhibited up to the year 1783, after which it was enclosed in what is described as very like its present shrine, and shown only on certain occasions. There are three keys to the tomb; one is in the possession of the Patriarch, the other of the pastor of the church of Bon Jesus, called the "Administrator," and the third in the custody of the Governor-General. At present there is an exposition of the body only every tenth year. It is said that between the exposition of 1900 and that of 1910 the body shrank one inch. Our native pastor, who was present at both expositions, said that he noticed dust coming from the vestments in which the body was clothed.

There is talk now of transferring the tomb to the main altar of the church. To do this, and adorn the altar suitably, would require an expenditure of some 10,000 dollars, and an exposition was contemplated for last year to provide funds for the purpose. This had to be postponed on account of the war, but the administrator told me that it may be held next year, if the war ends in time.

I had the happiness of saying Mass at the main altar of the shrine at 7.30. I could not see the administrator at

first, and the priest in the sacristy "did not know whether I could say Mass or not." But my companion was well known, and I did not need to present my letter from the Superior of the Mission, which had been kindly given me.

After Mass I wished to touch some medals, rosaries and other articles to the tomb, but had to wait till the end of the other Masses that were then being said. Most of the priests in Old Goa seem to come to the shrine of St. Francis to say Mass. While waiting in the sacristy, several persons came in to kiss the relic of St. Francis in a large silver reliquary. One pious Goan got the sacristan to pour a little water into the chalice which had just been used at Mass, and then poured out into a glass from which he drank. There are many interesting customs like this which we usually miss.

Before having the articles touched to the tomb of St. Francis, I was taken up to see the Vicar or Administrator, and get some relics from him. We went up several long flights of wide, rickety stairs, from the windows of which we could see the cloister walk on the four sides of the garden below. One flight of stairs was almost giving way; from below I could see the wood rotting and breaking and the light coming through. We gingerly stepped on the creaking boards, fearing to fall through any moment. Everything was in a state of absolute neglect. The whole place was full of a most foul odor from the bats and owls that gather there. The landings were covered with dirt, and with grease spots, where some unfortunate bat or rat had been devoured by an owl perhaps. In one place, a leg still remained from the feast.

The corridor walls were hung with valuable old paintings, one large one of Mary Magdalene, by Murillo, being especially notable; but all were in a sad state of neglect. At the end of the long corridor was the room of the Vicar, who had been sick in bed for a month with malarial fever. My companion fumed afterwards over the unsanitary condition of the room. But we were received very kindly. The old man got out of his bed, hobbled over to the safe in the next room, and brought back to us a good number of linen strings with a stamped certification of their being the measurement of the body of St. Francis at the last exposition of the body in 1910. He also gave us a piece of the velvet inner lining of the coffin, which had been replaced some years before.

After thanking the kind old priest, we returned to the sacristy, where the sacristan was now ready to touch our articles to the tomb. I would have liked to have mounted up myself, but the old bamboo ladder was too rickety, and could hardly support the lighter sacristan. As we were in a hurry, we did not stop to see the room of relics or the "sacred museum," where there is a precious collection of chalices, altar vestments, statues, paintings, etc.

We were off now in our gharry to the Se, or Cathedral, hardly more than a stone's throw distant. About the great square here once sixteen churches and convents were grouped. Nearly all of them are in ruins now, and some have left hardly any vestiges. The map of Old Goa in the Catholic Encyclopedia, gives a good idea of the present condition of the ruins. The cathedral itself is a magnificent building, and well preserved, though one of the belfries that once adorned the facade has disappeared. It is considerably larger than the Church of Bon Jesus, being 250 feet in length by 180 wide and 120 high. It is divided into three naves by two rows of pillars supporting the dome which tops the building. The high altar is dedicated to St. Catharine, on whose feast day the conquest of the city was accomplished by the Portuguese. A number of altars are along the sides of the church, in one of which is the tomb containing the relics of the holy martyrs of Cuncolim, Blessed Rudolph Acquiviva and his companions. In another is the miraculous cross made by some shepherds. Tradition says that by a miracle it increased in size, and on one occasion Christ was seen crucified on it. There are two remarkable oil paintings, one at the entrance of St. Christopher, a huge affair but crudely executed, and another of the martyrdom of St. Catharine.

The canons were reciting the office as we entered the Cathedral at 9.30. Besides the canons of the Cathedral, there are only about ten or twelve other priests in Old Goa, who are obliged to remain there by their benefices. Here they live practically alone, unhealthy and, let us hope not unhappy. My companion said that they had, formerly at least, received as a bonus the precious jewels which used to adorn the statues and vestments, now all replaced by bogus plaster ones.

Leaving the Cathedral, we passed by a few of the other churches still in fairly good condition, and returned to

Panjim for breakfast. After a drive around the town, I left at noon to get the launch and train, and thus ended my trip to Goa and the shrine of St. Francis.

H. J. Parker, S.J.

THE TERCENTENARY CELEBRATION OF THE DEATH OF ST. ALONSO RODRIGUEZ, S.J.

A Letter of Mr. Thomas J. S. McGrath, S.J.

Colegio de San Ignacio,
Sarria, Barcelona, Spain,
December 16, 1917

The Tercentenary of St. Alonso Rodriguez

This year, 1917, which, from a standpoint of centennial celebrations, seems to be a banner one, two Jesuits, who passed out of this life three centuries ago, were proclaimed worthy of this distinction. One a philosopher and theologian of vast erudition and profound and solid learning was for 46 years upon the candle-stick, illuminating the heresy-darkened paths of all Europe; the other a poor, humble, mortified door-keeper was, during these same 46 years, hidden under the bushel in a small island in the middle of the Mediterranean. Yet both, although occupying positions diametrically opposed to each other, were models of their respective states, both filled their posts at the voice of obedience, both sought the greater glory of God, after the mind of St. Ignatius, and to both, the one in Granada, his birthplace, the other in Palma, where he died, were given unprecedented tercentenary honors—Francis Suarez, the "Doctor Eximius," and Alonso Rodriguez, the Saint.

Though an account of the Granada celebration would make interesting and edifying reading for our Fathers and Brothers in America, I shall confine myself to that of Palma, because I had the privilege of being in the Majorcan capital two summers ago and visiting the scenes that were sanctified by the presence of St. Alonso. Moreover, I possess all the literature dealing with the Palma centenary together with photographs taken during my visit. Of the Suarez celebration I have not so much

as a clipping and was never in Granada. Hence I shall leave the Granada festivities to the pen of another and deal with St. Alonso's only.

Remote Preparations—New Life of the Saint

As the commemoration of the third century mark of St. Alonso's death was to be not a small, national affair, but a great event in every Jesuit community, Father General thought the occasion worthy of a letter to the whole Society recounting the admirable virtues and exalted sanctity of the Saint. In the course of this letter he mentions that he had recommended the writing of a new life of the holy door-keeper to the Province of Arragon as a fit manner of honoring him on the occasion of his tercentenary. Father Lloberola, the Provincial, entrusted the work to Father Ignatius Casanovas, S.J., of Barcelona, a writer of national fame and the author of many books.

Father Casanovas wrote the life with one end in view, namely—to bring out the sublime spirituality of St. Alonso. As soon as the book came off of the press it was read here in the refectory and received unstinted praise from all. That the ovation given it was not unmerited is shown by the following review of the work in the "Correo de Mallorca," a daily afternoon paper of Palma, for October 25th:

"In all truth can it be said of the 'Life of St. Alonso Rodriguez' just published, that it is spiritual in the highest degree, is agreeable reading and encouraging. In it sanctity is depicted in all its shades and colors. The human side is nowhere apparent. Everything smacks of the divine. If one prescinds from the marvellous power of grace that changes his entire being, transforms him and makes him a living replica of Christ, Saint Alonso Rodriguez cannot be understood. The sanctity of Alonso Rodriguez, the humble and mortified door-keeper of Montesion, attracts and captivates our hearts. It is a bright mirror of human perfection taken up, enriched and embellished by Christ.

"Eyes trained to contemplate that heavenly face were those of a son of St. Ignatius and brother of St. Alonso who, while sedulously concealing his name, has sketched the life of the holy door-keeper with supreme delicacy and good taste, having as his one end and object the spiritual

edification of his readers. 'This year of 1917,' says the author, 'is the third centennial of the death of St. Alonso; and the superiors of the Society of Jesus could not think of a more fitting manner of celebrating it, that would at the same time redound more to the glory of the Saint, do greater good for souls and bring greater honor to the Society itself than a short life of the holy brother that would exhale the sweet perfume of his sanctity.

"Happy indeed was the thought on the part of the Society of celebrating so memorable a centenary by a new life of the Saint, written from the standpoint of his eminent sanctity and having for its one end and purpose the obtaining of faithful imitators of him in all walks and conditions of life. And we do not hesitate to say that little short of an inspiration was the entrusting of this work to a man far famed for learning and erudition, a noted writer and true son of St. Ignatius (whose modesty caused him to withhold his name) for such a life, so rich in doctrinal and literary lore reflects the highest credit on its author.

"We would gladly dwell at great length on this two-fold beauty that is the distinguishing mark of this life, but as this is impossible, we shall point out three or four passages which, because of their tasteful blending of beauty of language and sublimity of thought, arrest the attention of even a casual reader.

"The author calls attention to the great influence that his spiritual directors had on Alonso and says: 'Our Lord put Alonso in touch with two great spiritual masters at the time when the soul is, as it were, soft and pliable and readily receives the impress of the moulds in which it is to be shaped. The first was a experienced master of contemplation; the other a perfect type of self conquest and continual mortification. We see the sanctity of Alonso revolving around these two poles, or, changing the metaphor, one compact mass resulting from the fusion of these two metals.'

"He depicts Saint Alonso's lack of business ability in the following lines: 'If the true criterion of a person's practical business qualities be the success of the enterprise in which he expends his energies, we must admit that Alonso was not cut out for a life in the world.'

"But if Alonso obtained no worldly distinction, and was unfortunate in both domestic and business circles, he

attained to lofty heights in the spiritual life. This man, in every sense of the word a characteristic example of evangelical perfection, proves the truth of the divine paradox, 'Life is gained when it is lost.' When, according to the world, he consummates his civil death by the want of success of his business, and his family is broken up by the death of his wife, then he begins his real life, real in the eyes of God—the new man begins to live. 'The life of such a soul is far too great to be circumscribed by a mould so small as is that of a life in the world.'

"For the space of three years, Alonso wept over his coldness and indifference in the matter of his soul, but his tears were productive of the sweetest heavenly consolations. 'Thus it is that God, at the beginning of a conversion, tempers bitterness with sweetness so as to wean us from false worldly occupations and lead us to a truly spiritual life. During their whole life the saints recall these first moments of God's love, the love of a God whom they have offended, for love has a special force when it is unmerited.'

"Oh, how true it is that tribulation teaches, softens and purifies! It arouses the soul and takes it to God. 'His conversion,' says the illustrious biographer, 'sprang forth like a spark from beneath the blows of temporal tribulation. With great gentleness God arouses the soul from the torpor or enchantment in which creatures hold it captive, and wonderful is the happiness of the soul that understands these trials and responds to the loving intention of the Creator.' 'When the Lord, enamoured of a soul, wishes it to come to itself and awaken to the true light, generally he wounds it in its affections and disconcerts apparently, everything into one sublime tangle. When this comes to pass, those who are Christ's recognize His voice and, like wax, are softened by the heat of tribulations. Others indeed are aroused by the shock, but are hardened more and more until they seem to become petrified by their attachment to creatures. But Alonso had a delicacy of sense to understand the spiritual value of tribulation, and, like few others, was prompt and dilgent in answering the divine call. Two rays of light fell upon his soul, or rather one powerful supernatural ray that revealed to him two truths that are, as it were, the pillars of a saintly life—one's own misery and the ineffable per-

fection of God—the knowledge of self and the knowledge of God.'

"The biographer examines the vocation of St. Alonso to the Society of Jesus and says that it was 'not of the same type as that of St. Aloysius, inborn, as it were, and infused with the grace of innocence, but rather of the Francis Borgia type which, like a spark, sprang from a violent collision with the world.' And for this very reason it is all the more instructive for men of reflection and experience.

"The author speaks in the highest terms of the interior life of St. Alonso. He says: 'Many volumes would be required to write his life were we to go into those minute details that we generally require with regard to exterior things. And even supposing many volumes, one salient quality would still remain to be treated apart, for length of pages can by no means bring it out and that is the *intensity* of his spirituality. An intense spiritual life, nay, intense in the very highest degree is, without a doubt, one of the characteristics that single out St. Alonso not merely among ordinary mortals, but even among the saints.

" 'External agitation, show and ostentation scarcely fell to his lot, but strength of character, the bringing into play of all his spiritual powers, these indeed were his; and his supernatural ardor glowed at such a white heat that when we contemplate it we have, as it were, to shield our eyes like one approaching a glaring furnace. And this in Alonso was not something that took place now and then or by fits and starts, but as the normal and ordinary working of his soul.'

"Notwithstanding the intensity of the supernatural light that flooded his soul, Alonso never thought for a moment that sanctity consisted in doing anything extraordinary, but rather in doing his ordinary humdrum duties with extraordinary perfection and purity of intention. The greatest enemy that the perfection of our ordinary actions has to cope with is routine; and the only weapon with which to fight and conquer it is the interior spirit—that interior spirit that vivifies and gives life to each and every one of our duties insignificant though they apparently be. The acquisition of just such a spirit was the aim and object of the saints. They did not gauge the value of things according to their external appearances, great or

small, but according to the purity of intention with which they were performed.'

"Space will not permit us to go on extracting paragraphs from this life of St. Alonso, which is indeed a classic in perfection of doctrine and style. With a master hand the author of this work has portrayed the sanctity of Alonso Rodriguez, bringing out in bold relief the supernatural spirit that animated all his duties as a religious door-keeper. He drew his information from different parts of the Saint's writings and the testimony of those who lived with him.

"This book is truly a little gem—a book that deserves to be read and meditated upon by both learned and pious alike. Its perusal is the greatest act of homage that can be paid to the Saint on the occasion of his tercentenary and it was for this reason that the religious brethren of this great servant of God resolved to publish a new life of Alonso, and appointed a man in every sense of the word learned and virtuous to undertake the arduous task.

"Let us, therefore, of Palma, who love and venerate the Saint 'of our love' with such a tender affection, give expression to this love by a proper appreciation of this new life of our Patron; and by a burning desire to make use of the arsenal of doctrine with which its pages teem, to propagate and spread broadcast throughout the world a spirit of real, genuine, Catholic piety."

Thus spoke the "Correo de Mallorca" concerning the new life of St. Alonso. The review was written not by one of Ours as one might suppose from the beautiful sentiments towards St. Alonso and the Society to which the writer gives expression. No, not even by a priest or religious was the article written, but by a secular, a native of Palma, and professor in the University of Valladolid. He was in Palma at the time of the celebration and, being a writer of national fame, was asked to review, for the "Correo," the new life of St. Alonso.

Palma.

Let us now go over to Palma to see what they did over there. We take a small steamer in Barcelona at 6.30 P. M. and cross over the 150 or so miles that separate Majorca from the main land, and arrive next morning about six o'clock. The beauty of the magnificent bay,

13 miles wide at the mouth and 9 miles long, attracts your attention immediately. The water is blue up to the very shore and as placid as a lake, so that you get the impression of sailing on a cloudless sky. The cathedral, which is near the beach, is the first object to strike your eye, towering high above all other buildings of the city. When the gang-plank hits the dock we go ashore, and taking a hack (carriages are not to be seen), arrive at our residence in ten or twelve minutes.

Palma, the capital of Majorca, the largest of the Balearic Isles, is a city of some 64,000 inhabitants. Though Majorca is under the Spanish flag, the natives do not speak Spanish but Majorcan, which is very similar, yet differing just enough to let you know that it is not Spanish and to keep you guessing what the people are talking about. Some Spaniards will tell you that Majorcan is a dialect of Spanish, but the Majorcans do not like the idea. It is practically the same language as Catalán, and it has been proved, beyond all doubt, that Catalán is not a dialect of Spanish, but a separate language that was formed about the same time.

The chief business of Palma is, of course, shipping, as it is the principal seaport of the island. From Palma are exported the wine, olive oil, cereals, fruit, almonds, vegetables and silk which are produced in Majorca, as also starch, beet sugar, soap, leather, shoes, glass, matches, cast iron, paper, woolen goods, blankets, rope, etc., etc., that are manufactured in and out of the city. Through Palma are imported coal, wheat, salt, cotton goods, tools, etc.

From this it will be gathered that Palma is not a little village but rather a flourishing city where a good deal of capital is invested. The city is, as is to be expected, entirely Catholic despite the socialistic wave that swept over it, and the people are, in general, pious and practical.

The Majorcans are intense lovers of their island, and for them there is no place like Majorca. They divide the whole world into two parts, Majorca and "the rest," and have no great sympathy for those from other parts.

Although this brief description has no direct bearing on the festivities of St. Alonso's third centennial, it will, nevertheless, serve as a sort of a composition of place. Let us now come a step closer and consider some of the proximate preparations.

Tercentenary Committee Organized.

Knowing the great help that laymen can offer on such occasions, Father Francis Cuadras, superior of the Palma residence, thought it advisable to form a committee consisting of the most influential men of the city, to help make the centennial a big success. So the latter part of July he addressed himself to the most distinguished men of Palma in a circular letter which is at the same time simple, direct and forcible. It read as follows:

Residencia S. J.,
Pont y Vich, 5,
Palma de Mallorca.

Distinguished Sir and Most Esteemed Friend:

On the 31st of October, in the year 1617, the saintly Brother Alonso Rodriguez departed this life. He lived for 46 years in this city; he was greatly loved and venerated by his contemporaries. Palma possesses his body.

These are the reasons why we should celebrate his Third Centennial in a manner worthy of him.

For this purpose it has seemed fit to appoint a committee of which his Lordship, the Bishop, has deigned to be chairman, to determine how the feast is to be celebrated.

Counting on you among the gentlemen who are to form this committee, we beseech you to be present at the meeting which will take place in this residence, Thursday, the 2nd of August, at 5 P. M.

Yours sincerely,
Francis Cuadras, S.J.

On the specified day and hour the residence was alive with the elite of Palma, to whom the letter had been sent, and they at once proceeded to the business of the committee. Twenty-three gentlemen, representing the most aristocratic families of the city, composed the committee. They were all most enthusiastic over the celebration and resolved that nothing should be left undone to make the 30th of October a red letter day in the history of Palma. They began work at once and did not let up until after the last number of their extensive programme had been successfully carried out.

One of the first things to be done was to inform the people officially of the celebration and the features that

were to characterize it. For this purpose they got out a large programme, twelve by twenty inches, artistically printed in four colors—red, blue, gold and black, surmounted by an engraving of St. Alonso. It gave detailed information concerning the religious functions that were to take place during the celebration which was to extend over the entire month of October, finishing with a novena consisting of a sermon each evening by one of the most illustrious orators of Majorca, prayers and Benediction; and finally crowned on the 30th, by a procession through the streets of Palma with the body of St. Alonso.

It is the custom in Spain to announce religious festivities at the church door, just inside the vestibule, where, as a rule, there are bulletin boards for the purpose. These posters, a credit to modern printing, were hung up in every church and chapel of the city, and, as they were so richly wrought, they attracted attention at once and soon the whole city was talking of the coming celebration with a sort of personal enthusiasm. They were also given to the members of the committee and to other persons of responsibility and authority as a mark of appreciation and in order to further foment the co-operation of the entire city in making the celebration an unprecedented success.

Restoration of the Chapel of St. Alonso

The fathers of the residence thought that the third centenary of St. Alonso's death would be an excellent occasion to restore to its pristine beauty and magnificence the superb chapel where the body of the Saint reposes in a glass urn above the altar; so at one of the meetings of the committee Father Cuadras, the superior, brought up the subject, indicating the great expense that would needs be entailed in the work. The members of the committee were unanimous in their opinion that there could be no greater tribute to the Saint than repairing his chapel; and as to the cost, replied that the devotion of the faithful in Palma and other parts of the island would more than cover the expenses. They themselves contributed with generous donations and interested themselves in having other wealthy men and women of Majorca do likewise.

Origin of the Chapel

It will be remembered from the life of St. Alonso that the people of Majorca looked upon him as a saint during life and more so after death, when they saw the stupendous miracles that God worked through the intercession of the holy brother, and as a natural consequence devotion to him spread more and more as the years rolled on. So great was the veneration in which he was held by the entire city and island, and so whole-hearted was their gratitude for innumerable miracles that he worked in their favor that ex-voto offerings in profusion adorned the chapel of the Blessed Virgin of Pilar where he was interred. Not satisfied with ex-voto offerings, these good people obtained permission of the bishop to hang an oil painting of the new thaumaturgist over his sepulchre. Not only that, but on October 25, 1633, only 16 years after his death, the mayor, in general council assembled, proclaimed him one of the patrons and protectors of the island together with Blessed Raymond Lull and Blessed Catharine of Thomas, both native Majorcans. In 1625, however, the bull of Urban VIII was published, forbidding any public veneration to be shown to those who had not been beatified by the Church. With this the ex-votos and the painting had to be taken down. The devotion, however, of the people was too deep-rooted not to show some external manifestation, so they resolved to build a chapel of exquisite beauty for the day when he would be placed upon the altar by the Sovereign Pontiff. The idea met with popular favor, donations were generous and, on the 29th of August, 1635, work was begun on the chapel.

Chapel Includes Old Porter's Lodge

The churches and cathedrals of Spain that I have had the pleasure of seeing differ from those of the States in this—that to the right hand and to the left there are rows of side chapels from the door to the sanctuary—not merely *side altars,* but *chapels* with walls between them that run from the floor to the ceiling, and a high iron grating separating them from the main body of the church. The old college was contiguous to the church, and the entrance of the college was the first door from the church. Those in charge of the construction of the

chapel resolved to extend the first side chapel to the left as you enter, or in other words, on the gospel side, so as to include the "portería" or porter's lodge, where St. Alonso passed so many years of his holy life; and in effect this plan was carried out. The present chapel of St. Alonso, therefore, while detracting nothing from the general plan of the Church of Montesion, includes the portería of the old college.

As the expenses of the chapel were defrayed by donations, and as the monument of Palma's devotedness was to be an immortal one, the work necessarily went on slowly, thus allowing the artists of the seventeenth and eighteenth century to lend their genius to make it a tribute that would enrapture those who visited it. Though, like the cathedrals of the continent, the chapel progressed slowly, it, like them, was destined to be a work of art that would last forever. The chapel was finished in 1825, the year of the Beatification of Alonso by Leo XII, and the faithful of the city, nay the entire island, were impatient for the moment to arrive when they would see the body of their Patron in this gorgeous chapel that had been erected by their love and devotion. On the 21st of October, some three months after the beatification, the body was taken from the "Chapel of the Relics" and placed in the magnificent mausoleum.

On the 23rd, in the presence of a vast multitude of the faithful that taxed the large church to its utmost capacity, the Vicar General of the diocese drew the curtain that separated the body of the brother from the view of the enthusiastic populace. After the antiphon and prayer of Blessed Alonso were sung, the clergy passed through the dense crowd to the main altar where, with like ceremony, a large picture of the Blessed was unveiled. At the same time numerous paintings, distributed through the church, representing various scenes of the Saint's life, were uncovered, after which a solemn "Te Deum" was chanted.

The Chapel as I Saw It in August, 1916

Let us now take a look at the chapel, erected at the cost of so much money and patience, as it was when I saw it two summers ago. It is cruciform in shape, and measures 39 feet in its longest and 31 feet 6 inches in its widest part. The average width, apart from the arms

of the cross, is not more than 18 or 20 feet. The ceiling is 27 feet 4 inches high, and the highest point in the cupola, about which we shall speak presently, is 42 feet 10 inches from the floor. The floor is marble mosaic, forming geometrical figures. The walls are of polished, light brown Majorcan marble with veins of a dark red running through it, crossing and recrossing each other in endless tangles.

Beautiful though the polished walls of veined marble might be without adornment, their beauty is still more enhanced by variagated geometrical figures, done in black, red, grey and white marble; while borders of the same material, matching perfectly with the walls, give a setting to the whole chapel that makes a lasting impression to even a casual visitor.

When you have feasted your eyes on the attractive color scheme of the walls, raise them to the cupola and a new exclamation of wonder involuntarily escapes you as you behold the gorgeously decorated dome. The curvilineal triangles formed by the confluence of the arches upon which the annulet of the dome rests, are richly adorned with allegorical figures in gold of Faith, Hope, Charity and Good Works. The circular entablature, rich in its variety of ornamentation, stands out above the triangles and gives the entire dome a tone of majesty and splendor that fills your soul and holds it captive. The only direct light entering the chapel comes through colored glass windows set in the perpendicular sides of the dome above the cornice. The ceiling of the dome is embellished by figures of angels surrounded by flowers of different tints and colors. A cupola surmounts the dome. In the center of the cupola a white dove, the symbol of the Holy Ghost, surrounded by rays of glory adds the last finishing touch that enraptures the beholder.

The apse, or niche formed by the arched ceiling and that part of the chapel that corresponds to the head of the cross, is taken up with the altar and tomb of St. Alonso. The altar is simple but artistic, being of a dark marble decorated with lighter marble mosaic and set upon four black, twisted marble columns with white marble base. It is customary in most Spanish churches to reserve the Blessed Sacrament in a side chapel; so the chapel of St. Alonso was thought the most suitable for this purpose. A semi-circular communion rail of marble pillars and brass

top forms a neat little sanctuary over which two simple yet pretty lamps hang from the ceiling.

Tomb of St. Alonso

Right behind the altar, contiguous to it, and as it were, forming its upper part, is the tomb of St. Alonso—a sort of open mausoleum consisting of platform, or base, pillars and canopy. The mausoleum is semi-circular in form with the convexity jutting out into the main part of the chapel. The base, which is some twelve feet in diameter and seven feet high, is made of a highly polished dark red marble with a clean white vein running through it. Two bands of lighter marble with a darker one between them form the top and bottom borders. Six mixed-order columns of wood, twelve feet high, with gilt bases and capitals support the canopy. The lower portion of the columns is set off beautifully by gold filagree in the concavity of the fluting. The entablature is white, trimmed in gold moulding. Between the top and bottom moulding gilt figures that resemble an M stand out in relief. The upper portion of the canopy juts out about a foot over the cornice, thus displaying the rich gold and white ornamentation with which its under surface is decorated. St. Alonso in glory, surrounded with rays of gold and borne up by angels surmounts the canopy.

On the floor of the base of the tomb, there is a marble table four feet high, closed all the way down, made of polished veined marble. This table is covered by a slab of black marble and upon the slab rests the urn containing the body of St. Alonso. The sides and ends of the urn are plate glass, trapezoidal in shape, with the wider part at the top. The frame is of wood, gold-leafed. The top, of the same material as the frame, is made up of four triangles richly adorned with flowers, that meet in a point over the center of the urn. Within this urn lies St. Alonso, frequently visited and often invoked by his devout clients in his beloved Majorca.

The recumbent figure of St. Alonso is not his body in a state of incorruption, but a wax likeness so natural that many visitors believe it is the Saint himself. The entire figure, however, is not of wax, but only the head and the hands. The wax head encloses the skull and jaw bone, and the wax hands some of the bones of the fingers. The rest of the figure is of lead and in the hollow torso are

contained the other bones of the holy brother. . . . The Saint is dressed in a black velvet cassock with cincture and black velvet slippers with diamond buttons. In his hands is a rosary strung on gold wire from which hangs a gold-plated medal. A gold halo with silver rays surrounds his head. The face is clean-shaven, and the head bald, with a little grey hair on the sides. The eye-brows are also grey. So natural does the Saint look, so sweet is the expression of his face that you imagine that you are gazing upon the countenance of the sleeping Alonso. The impression you get as you contemplate that saintly figure is one that is slow in wearing off, for you are standing over the site of the old portería of Montesión and looking upon its poor, humble, mortified door-keeper who fled from all honors and notoriety, but who is now honored by the church as a saint of God, and who became a saint by doing his ordinary duties with uncommon perfection.

Changes Made in the Restoration

Majestic and superb though the chapel was at the time of my visit, there were certain features that marred its beauty. The windows in the cupola through which came the only direct light, were of gaudy, offensive colors that poorly harmonized with the delicate tints of the flowers, golden angels and white gold-trimmed cornice. As they admitted very little light, the chapel was dark, and much of its splendor was lost. The marble walls showed the corrosive action of the moist sea atmosphere and had lost a good deal of their polish. The entrance, too, was disfigured to a certain extent by two large statues, St. Peter Claver on the right, and St. Alonso on the left, neither possessing any artistic merit. The side walls of the transept were partially hidden by old paintings, St. Alonso and St. Peter on the right, and the vision in which St. Alonso was told he would be Patron of Majorca, on the left. The brass top of the communion rail was somewhat dingy, and a generous layer of nineteenth century dust obscured the brilliant colors and immaculate white of the burnished marble.

The restoration, therefore, consisted in remedying all these defects. The removal of the pictures and statues was no great task, but the cleaning and re-polishing of the ceiling and walls from the cupola to the floor kept more than twenty stone-cutters and marble workers busy

from the 6th of September to the end of October. The brass top of the marble communion rail was gold plated by the fire process, and the tawdry stained-glass windows of the cupola were replaced by others of a clear translucent white.

The Chapel After the Restoration

The chapel of St. Alonso, as it stands today, is beautiful. An abundance of soft, even, uniform light from the cupola reflected upon the highly polished walls and buttresses bring out the richness of the polychrome marbles in their original colors that set off in marvellous contrast the pure, gold-trimmed white of the majestic mausoleum; while the burnished gold-plated communion rail reflects the stately dome above with its symbolic gilt figures and cherubs surrounded with garlands of flowers of rich yet delicate hues. The whole chapel, in a word, is a work of seventeenth and eighteenth century art, a glorious tribute, in native Majorcan marble, of the devotion, love and reverence of a grateful people to their Patron and Protector, the simple, unassuming, humble portero of Montesión, the sweet odor of whose heroic acts of patience and obedience ascended to heaven like the perfume of frankincense from the very site where his sacred remains now lie in state for the consolation of those he loved so tenderly and served so faithfully and long.

As it was the love and devotion of the people of Majorca that prompted the erection and restoration of the chapel of St. Alonso, it was supposed that this same love and devotion would cause them to vie with each other in honoring him in the different features of the extensive programme that was seen in all the vestibules of the Palma churches; and in effect the concourse of faithful that took part in them fully justified the good opinion that was had of them.

(To be Continued).

TO FATHER RICCI'S GRAVE

The easiest way to reach Father Ricci's grave is to go to Peking, and then it is hardly an hour's ride to the sleepy little cemetery at Cha La. You had better take

a ricksha from the stand before the Pe Tang Cathedral, and if you are wise to the ways and the wiles of the East, you bargain in "pigeon" English and fluent sign language with your coolie and settle definitely just how much the round trip will cost.

After your boy's figure has come down several hundred per cent. and yours has gone up—about $1.40 Chinese currency is proper—then step into his ricksha and say: "Cha La go by chop-chop, savvy?" And your blue pajamaed "horse" will step into the shafts and make answer over his shoulder: "I savvy, Marstar."

Bump, bump, you rise and fall over the steel sill of the iron, gun-slotted gate, that closes the immense Cathedral compound against attack, and the pious gate-keeper, thinking you are a "chen-fou" (priest), will give you an Indian salaam. You look at this celestial Peter twice, as you recall his history, heard the other day. This Christian was a Boxer and led his pig-tailed horde through the horrors of 1900. More, his hands are red with the blood of martyrs, for he gave the eternal palm to two score, and they repaid him with The Priceless Gift.

More bumps and we are out of our alley into one several inches wider. There is a market off our starboard and port beams. Venerable vegetables and all the dried up stuff the Macbeth witches chucked into the caldron are on sale. Proprietors and customers, their children and their dogs, are cluttered everywhere, bargaining in shrill Pekinese.

There looms ahead a red enamelled affair. The market's appeal to the nose lessens, and we are passing under one of the frequent "pilas" or street arches, and now there is an unobstructed view of Hsi An Men—the gateway that leads from the Imperial City into the Tartar City. The Chinese sentries, slouchy and sleepy, give you the casual eye. You give more than the casual eye to what look like mud pies generously splattered on the red surface of Hsi An Men. These are where shells landed when the Republican forces took the city by storm last Friday and the "Made in Germany" restoration of the Manchu monarchy collapsed.

But why ancient history, when current is on view, for our "pullboy" has merged into the traffic on Shun Chin Men street. Every house has out the five-colored flag of the Republic, and it is interesting to note that

those houses you remember last week displaying the yellow dragon of the little Emperor Hsuan Tung, today most patriotically fly at least two brand new Republican flags.

However, be not surprised, for if the incongruities of a dream could materialize in the flesh, you can see them here, as you amble along this Pekinese road.

Fancy the sun shining brightly, and every civilian in sight—who has reached the age of reason—clothed in blue or gray or plum colored pajamas! Then your ricksha boy turns aside to pass half a dozen great swayey camels loaded with salt, their Tartar leaders in ragged blue and queer candle-snuffer shaped hats plodding before. A squad of cavalry canter by; dusty, except for the shiny steel of their short guns. The last two cavalrymen look rather pale yellow, and have bandages with brownish stains bound around their heads.

Now our two-legged horse has stopped trotting. He is barely walking, and we are solemnly bringing up the rear of a Chinese funeral. Directly ahead in a long, many-colored line is a cheerful din. You can make out the clear trebles of boys, the clash of cymbals, and that rickety wooden noise that substitutes for bells in religious communities the latter part of Holy Week. The din is aimed at discouraging the attendance of devils on the deceased. At the far end of the procession you see the huge red and gold "hearse," that many men carry high on their shoulders, and on it the immense unfinished yellow coffin. This solemn uproar ahead would call out the reserves "back home," but here nobody cares, and your "horse" lights a cigarette while he waits, with inexhaustible Oriental patience, for the funeral to veer into a temple gateway. Ricksha coolies consider it unlucky to pass a funeral, and unless you are proficient in Pekinese, it's wasting your breath on a desert air to speak pointedly. So you bring up the rear of the procession.

The foremost camel of the string you passed a while ago has bobbed up alongside now, and his snakelike head and long yellow neglected teeth sway uneasily near. You forget your enforced role of last mourner, as you wish instinctively there was a city ordinance requiring all camels within the walls to go muzzled.

But as we snail along we breast a familiar sight. Frowns and fears merge into a smile, for there stalled

in the middle of the road is a well-known monosyllabic automobile. Within the car three venerable looking Chinese ladies are sitting up, solemn and stiff as stone idols, and down on his stout knees a perspiring celestial chauffeur is tinkering with the underbody, while a ragged fringe of black queued kids and black chow dogs look curiously on.

Finally, the funeral ahead swings into a temple compound, and at last our "pullboy" trots again. Now, like a bridge swung into place after a string of canal barges have glided by, there is a rush of traffic.

Up from behind comes a jingle, jingle, and by the side of your "buggy top" trots an undergrown, mouse colored donkey with a lanky legged John Chinaman bobbing up and down. But he vibrates stoically, and you could never tell from his countenance that his teeth are working loose.

By the way, there must be a racial paralysis of facial muscles here, for you may scan every yellow face in Asia, any time, anywhere, and under any circumstance, and they will invariably register the same look. Even that chauffeur, down the road, who must have been thinking winged thoughts of the inventions of the Detroit "foreign devils," looked as inscrutable as the pink walls that encircle the Forbidden City.

More camels pass in the opposite stream. Also a Mandarin in yellow, with yellow liveried servants hanging to his carriage, like suburbanites on the 6.03. Next, a Chinese Captain, in gray and gold, in the first ricksha, and behind him, two to a ricksha, his company, sleepy and sloppy as ever. Then in sharp contrast, and you realize suddenly that this American is the first European you have seen since leaving Pe Tang Cathedral, comes a marine; one of the U. S. Legation guard. He is bronzed and clean shaven—a lean, lanky chap in greenish khaki, sitting erect in his ricksha even at ease. From the pocket of his blouse peeps out "the makings"—the tag with the bull on it resting like a medal on his breast, and in his hand is the latest *Saturday Evening Post.* Ah! he looks a welcome sight.

Then he is swallowed up and half the world has rolled around, for here comes a trinity of Chinese carts: brothers to the carts Confucius rode in. The two mules, tandem fashion, under a long oblong of awning, that reaches

from the ears of the further animal back to the semi-circular covering of the cart. Within are squatted, Buddha style, several natives, and the driver sits just back of the shafts, where he can catch all the flying mud from the high nail-studded wheels.

Endless rickshas, soldiers and civilians in them, and mere boys—some of them can't be fifteen—in the shafts, pulling their young hearts out. More chow dogs asleep in the road. These chows, black and furry, that always make you think of Peary at the Pole, must be gifted with a mathematical turn of mind. For serenely they siesta on the edge of the traffic. Along comes a ricksha: the boys yells the Pekinese for "Look out dog," and the dog will open one eye, make a hasty calculation, and then withdraw his snout and paws the inch and a fraction necessary to save them from amputation by the ricksha wheel.

Again you take notice, for you are rapidly approaching a Sister of Charity. She is in a ricksha, going the opposite way. Despite the heat, she dresses in heavy blue and gray and white, beads on a green cord hanging at her side, and her hand grasping firmly an old black cotton umbrella. Identical as you meet her mate in San Francisco, or New Orleans, or on Girard avenue, Philadelphia. Only here the big white cornette sways with the ricksha motion, and Sister sits there grave and recollected, seemingly unconscious that a Chinaman in the latter part of a blue pajama suit is impersonating a pony, and pulling her in an enlarged "go-cart" through the mud of an Asian street.

So we bowl along cheating the government out of the price of admission to this shifting show, till we near the massive Ping Chin Men, one of the two western gates of Peking. Your nose knows that there is a market ahead. We breast the same old sloppy and sleepy sentries. You feel like saying: "Say, John, I'll hold that gun, if you will promise to lie down for an hour."

Above our heads, in the reddish gate, more fresh-made mud pies of stray shots, and it is curious to look up at the square glass windows of the gate blockhouse, and notice the effect of different sized shells. In some windows the glass has been blown completely out; in others a cobweb of cracks covers the glass, a jagged hole telling the passage of steel; and in a few panes, 3-inch shells have gone through so neatly that there remains, as sharp as the rim of the full moon, the black circle.

Now we are passing under the blockhouse. You estimate the walls are sixty feet thick and about as high. The patter, patter of the ricksha boy's bare feet makes a hollow sound. At your side run scarecrow boys, shoving out their paws, and yelling the Pekinese equivalent for "O venerable grandfather, please give us the one hundredth part of a dollar." You feel generous enough to give them a ten-cent cake of soap. We cut diagonally across the square court between the walls. All you think of en-route is smelling salts. Then you have left behind the outer gate. The gray Tartar walls, old in the Middle Ages, stretch grayly away, their skyline broken by an occasional blockhouse, built crenated, like the rook of a chess set. And at once you are miles away from Peking and in a pleasant, fresh-aired country.

Everything is green and sweet; even the water in the canal alongside the road. On a far hill, in the direction of the Great Wall, is a temple, an architectural counterpart of a Dutch cheese. Near by is the Altar of the Moon, and through the willows you see a pagoda, each of its uneven numbered stories smaller than the one it rests on, like those series of building boxes Santa Claus used to bring around a decade or so before Novitiate days.

Only a rare ricksha now. You glide through silence, save for the patent screwdriver noise of a very common locust. Almond-eyed babies, their hair cut French poodle style, are solemnly watching some yellow children bathing in the canal. These latter swim with a breast stroke and wind their queues up like coiled snakes. Further along solitary fishermen sit huddled up like a nigger on a Mississippi levee. Many of them must have a secret treaty with their bamboo pole that it will call them when the bite comes.

We overtake a sampan. Father is smoking hard, Charlie and Tom are minding the babies, while mother poles for dear life.

Quarter of a mile beyond this domestic scene, the canal and the road seem to have mixed their identity. Your boy wades, as you hunch up like the fishermen. There comes to mind the "ad" you saw somewhere in an American magazine of that little "Everude" motor, "attached to your canoe in a jiffy," and you wonder if it would be feasible with a ricksha. Finally your boy splashes ashore, shakes himself like a puppy, and again you are

able to take affidavit that this is the road and that is the canal.

We are approaching a little gray village. This is Cha La, and now you play your trump card. You "whoa" to the "horse" and produce the card your missionary friend had carefully prepared for you before starting from Pe Tang. This has in black "laundry ticket" characters just where you get off. You hand it to the boy and at the same time display your ignorance of Chinese script, for he turns it upside down to read it. His eye travels top to bottom, right to left, and at the end you say: "Savvy, horsie?" And he comes back with the invariable "I savvy, Marstar."

Trot we go, and in no time we are zig-zagging through a muddy alley. Then he lowers the shafts before gray walls and a barred gate. Somebody opens a little conning slit just wide enough to poke the muzzle of a gun through. You feel eyes upon you and you try to look unconsciously innocent. The boy rapid fires Pekinese at the slit, and all you catch is "chen-fou" and "Pe Tang."

Satisfied; chains rattle, the iron doors swing, and you see a smiling Chinese Lazarist brother bowing and inviting you in French to enter. You do, and ask for "Ling chen-fou," which is one way of saying, "Father Hoofnagers"—the kindly Holland Lazarist, at whose invitation you stand here.

Brother leads through high doorways and across wide cool verandas and leaves you in the parlor. Books rise on three sides, and amid these ranks of French and Chinese titles, it is restful for your eyes to light on a Knights of Columbus edition of the Catholic Encyclopaedia.

"Ling chen-fou" materializes, and now you are really starting for Father Ricci's grave.

This immense compound of the Lazarists contains a native seminary and many buildings. But we head for the large church of All Saints. Two details strike you. Over the main altar there is a semi-circular niche. A lifesize statue of Our Lady, standing on the ball of the earth, stands out from the blue-starred background. It was late afternoon and the low sun was pouring a golden flood through the concealed windows at the side of the statue, giving a stereopticon effect that was most impressive. Equally impressive was the black stone dado,

that stretched around the three sides of the body of this large church. On it were chiseled in white Chinese characters, the names of ten thousand Christians, who had been killed for the Faith in the neighborhood during the Boxer Uprising. Somehow, these vast rows, and rows and rows of honored names made one realize better "the white-robed army of martyrs, fair to see."

We passed out another door and there, across the pathless grass, was a wall, in the middle a vine-draped gateway. High grass grew up and touched this barred gate. Father produced one of those freedom-of-the-city keys, and eventually the big rusty lock turned.

All was quiet here in the little cemetery of Cha La. Pines and acacia trees grew promiscuously between the tumbled tombs. Beyond the low eastern wall were the frames of a grape arbor, sprung from vines planted by Brothers of Ours in the seventeenth century—for this used to be our property. Our church stood on the site of the present one, and many valiant workers of the Old Society were laid at rest here.

For other reasons too, this is holy ground, as hundreds of those, whose names are inscribed on the church wall, entered into their reward here on this spot.

The Boxers, not satisfied with the living, ripped open the tombs and scattered the Christian ashes. Hence, there is a restored look to the cemetery.

At the northern end is a grotto, made of pieces of those broken graves, and to the right stand three door-sized tomb stones. Above the inscriptions, in Latin and Mandarin, are dragons twined around a ball. There is an inverted "U" of brick around the tomb stones to preserve them.

Here lie in order, Father Adam Schall, Father Matteo Ricci, and Father Ferdinand Verbiest.

The Boxers, when they looted Cha La, destroyed every trace of the tombs, but through some accident or design left some of the tomb stones. You will have to make an Act of Faith on Father Verbiest's inscription; on Father Schall's there is the name, and further down, "correxit Kaledari—Sinense." But, if you view it at the proper angle, Father Ricci's inscription is quite legible. It reads:

D.O.M.
P. Matthæus
Ricci Italus
Maceratensis
Soc. Jesu Profess.
in qua vixit an-
nos XL expensis
XXVIII in sacra a-
pud Sinas expedi-
tione ubi prim.
cum Chri. fides
Tertio iam inve-
heretur, socio-
rum Domicilia
erexit Tandem
doctrinæ et vir-
tutis fama cele-
ber obiit Pekini
a. c. MDCX Die XI
Maii Aet. suae LIX

Thus you journey to Father Ricci's grave and, standing there in the quiet of this forgotten cemetery, many thoughts crowd up of the busy, picturesque, fruitful life of this Jesuit, who carried the Faith into China, and realized the dear ambition, denied to St. Francis Xavier.

NEIL BOYTON, S.J.

NOTES FROM VIGAN

VIGAN, June 19, 1917

DEAR FATHER EDITOR:

P. C.

Another scholastic year has begun here, and the prospects for multiplied work are excellent. This multiplied work presents itself with the Government High School, and Intermediate School pupils, and I'll be altogether incapable of doing what I wish to do. Can't you have two or three of Ours sent over to help out? The work of fifteen years in Public Primary Schools is beginning to show itself in the increased attendance in the High Schools. Throughout each province, almost each hamlet (barrio) has its Primary School to Grade IV. Each

large town has its Intermediate to Grade VII, and the capital of the province has its High School, whither all students from all the towns desiring high school education must come. Formerly many provincial students entered the Manila High, but this is now forbidden by the Bureau, as the Manila High is overcrowded with its own Manila pupils. Up to the present year, graduates of Grade VII were eligible as teachers in primary schools, and as the teachership was the goal of hundreds of youths, they and their parents made great sacrifices to finish Grade VII in their own town. To raise the general standard of education throughout the Islands, the Bureau, this year, requires a First Year High School course as a requisite for teaching. The result is that the First High School here, and one would say, Vigan itself, is overrun with young men and women from all the towns of the province anxious to finish First Year, and be eligible for teaching next year. Vigan High School, in its First Year, has some 500 pupils—boys and girls. The number in the whole school is over 800. Matters, for me, will be still worse next year, for it is said that the Bureau will require still another year—Second Year—as a prerequisite to teaching. This will again almost double the numbers in First and Second Years.

Another source of an increased student body. To eliminate the strain in the Manila Normal School, Vigan has been made the centre of one of five provincial Normal School districts. Those of *six* provinces of Northern Luzon will come to Vigan for Normal School work. Now, what are one or two important effects of all this concentration of educational activity in Vigan? First, the multiplication of the labors of your humble correspondent. To satisfy the 500 students of First Year in their hunger and thirst for secular knowledge, *eleven* sections have been formed. Second Year has two or three sections, so with Third and Fourth. The High School cannot contain all at once, hence different hours for different sections are necessary. I've been trying to do a little spiritually for High School students, and our "Knights of the Sacred Heart" Society was well attended. Now I must form at least *two* sections for the boys—one to meet on Friday at 10.30 A. M., the other as usual, at 5.30 P. M.. This multiplication of sections must take place for the young ladies, Children of Mary, who meet

at 5 o'clock P. M. on Mondays. A second section should meet also at 10.30 A. M. The majority of the First Year Normal students are ladies, but the difficulty does not end here. Last year the Sisters' Chapel, where the young ladies met, was big enough for High and Intermediate School girls. Now it will be too small. As the barrios of Vigan have sent a very large crowd of boys and girls to Vigan Intermediate, the girls of the latter, Grades V, VI, VII, number perhaps over 300. Last year all girls studied in the High School, and it was comparatively easy to get all. Now I fear that these 300 may be sent to two distant school houses far from the Church; part in West of Vigan, and part in East. To get them into a Sodality, I will have to follow them and engage a large house in the vicinity of the schools.

There still remain the four grade primary boys and girls with whom I have been trying to work for ten years. You see how impossible it is for one man to attend even to the school children of Vigan. A heavy weight crushes the heart, when you look on these hundreds and hundreds of children, all, I might almost say, growing up without religious instruction. To have a sodality at all, I must use little pictures, rosaries, etc., to attract the students, and even then the majority does not come. And often, of those who come, especially the younger generation (of the Intermediate Schools), the lack of respect is painful. Some good is, of course, done, and we know what our Holy Father was willing to do to prevent one mortal sin; but in general the outlook for the future, I may say, is almost crushing. You *feel* the growing indifference in the people, and while the parents, educated in days when religion flourished, are becoming indifferent or have become so, this indifference in their children will be appalling. I have tried, with many families, to have them send their girls to the Sisters' schools, only to be met with the hypocritical answer, "We have no money." I have seen several cases where these parents will send their children, next year, to a High School and pay the same price in the government dormitory that they would pay in the Sisters' Convent. The same indifference, I would almost say contempt, shows itself for sacerdotal vocations. Neither parents nor boys show any interest. "Lack of means" is again the pretext, but parents soon find more money to send their boys to Manila to be doctors or lawyers than would be necessary to be seminarists.

This school work is only one item of Vigan work. I would like, as in other years, to make monthly excursions to the northern school towns and to the south; and to go through the barrios of Vigan; but you see how something must suffer? So far I am not on the professional staff of the College, but just before the opening of school one of our Fathers—Father Guillo, died rather suddenly, and one of our Scholastics left for Spain.

With such a magnificent field opened to them, the Protestants are not idle. Just before the close of last year, the Methodists tore down their old dormitory and erected a large, commodious one, altogether modern. After my return from Baguio, I went through the southern towns to see the schoolboys and girls, and in each town I met the American Methodist deaconess. I don't know if she was following me, or if I was following her. To give you an idea of how the Protestants worked in these towns to get boys and girls for their dormitories, they told the girls that the board in the government dormitory was twelve pesos a month, and in the Protestant dormitory only eight and a half. The truth is that the government dormitory asks only *ten*. They also told the boys that the board in the Sacred Heart dormitory was *nine* pesos. But gentle prevarication of the truth was never an obstacle to Methodistic propaganda. I am sorry to have to say that there are some fifty-two or fifty-three boys in the Methodist dormitory, and some fifteen girls in their girl dormitory. The Sacred Heart dormitory has sixty-five. Pray that the conditions will satisfy the boys and none will leave. Every year I have great difficulty in this matter, and the dormitory is really the crux of my life. In the Protestant dormitories, first of all, the buildings are expressly built according to modern ideas and made every way fitting for a dormitory. We must hire a building erected in former days, altogether unfit and inconvenient for dormitory purposes. Yet there is no remedy but to try to accommodate the building to our needs. This always means a spending of money, and this vacation we have so expended some three hundred pesos, and yet the building is far from satisfactory. I am hoping that Bishop Hurth will have collected sufficient money to enable him to build a modern dormitory for boys, while we must be contented to hire a building, if we open a dormitory for girls.

The war fever has reached the Islands, and obligatory military training is being introduced in the High Schools. Two periods of 45 minutes each have been allotted to drill work. This means that some 8,000 High School students throughout the Islands will be in training soon. I suppose our boys will also have their drill.

September 12. Quite a lapse of time! Not that I was sick—thank God the old Woodstock walks still stand by me and I'm almost as young and vigorous as ever. But plenty of work. To begin where I left off, the High School boys drill well without arms or uniforms. When the Trade Schools can turn them out, *wooden guns* will be used. I have the two Sacred Heart Society sessions on Friday. *Two hundred and sixteen* Children of Mary crowded into the Sisters' Chapel on Monday. The good number is due to the Principal's kindness. He lets the girls suspend athletics if they wish. I call the roll and report to him the absentees. The Intermediate boys, Knights of the Cross, number about 70. I have not yet followed the little lambs to their distant school, as the rainy season is still on.

One or two interesting notices have appeared in some Manila papers. In the *Daily Bulletin* of August 10, a "correspondent" writes asking if the "Jones Act Clause is not being violated." He fears that "exempting the churches from taxes is giving financial support while hundreds of children of the city are going without education owing to the fact that school accommodations are lacking and there are no funds available to remedy the situation." He bases his remarks, and proposes such taxation on Section 2 of the Jones law: "No public money or property shall ever be appropriated, applied, *donated* [italics, the correspondent's of *M. B.*] or used directly or *indirectly* for the use, benefit or support of any sect, church, denomination, sectarian institutions or system of religion." Do coming events cast their shadows before? This bill has taken many children from Catholic institutions in Manila, but Manila has not been able adequately to provide for them. The Archbishop has made heroic efforts to keep the little orphans, and is now supporting them from church funds. In the papers of these last days, taxation to raise money for school purposes is again agitated. Does it portend anything? A very excellent circular was sent out about July 30 by the Director

of Education in Manila insisting on sex segregation in schools as much as possible. A short while before one of the Manila secular papers published quite a long account of immoralities existing in one of the city schools. Boys and girls, it stated among other things, of *Grade V,* going to the Justice of the Peace and marrying civilly. I was formally told that when the first Apostolic Delegate, the late Mgr. Guidi, proposed such segregation to the then Director of Education (a Catholic), he was laughed at. Fifteen years' experience justifies his advice. In the Manila *Daily Bulletin,* September 7, the present Director of Education has a long circular on the necessity of more taxation to get money for school purposes; and school superintendents of provinces and principals of schools are instructed to explain to the pupils the necessity of such taxation. These boys and girls in turn will explain to their parents. In many of the schools of the various provinces a regular annual tuition fee is demanded, and pupils must buy their own books.

On August 17, the *Bulletin* gave an account under the caption, "Catholics Resent Attack on Church," of a meeting in the Archepiscopal palace of Manila, in which Archbishop O'Doherty proposed an Island-wide organization to defend Catholic interests here. The Archbishop presided. "In an official statement given out by him after the meeting he says: 'At a meeting held on August 15, and attended by a large number of representative Catholic laymen of Manila, it was decided to organize the different Catholic societies of the Island into an association to be known as the Federation of Catholic Societies. The object of the Federation is to unite the various elements of Catholic Societies to such extent that they may work with concerted plans for the welfare of the Filipino people, to the end that the best traditions of the race may be preserved, and to ensure that the Catholic viewpoint on current affairs may be presented without misrepresentation.'

"At the meeting itself, he declared, speaking of the existent belief that the archbishop and his priests constituted the Catholic Church: 'We are not the Catholic Church. Though we are invested with greater authority and responsibilities than you, it may be more properly said that Catholic laymen who, in this diocese alone, number 1,300,000, are the Church.'

"Touching upon the political welfare of the people, he quoted from the recent pastoral letter, voicing the belief that the Federation would be in accord with his views. The quotation follows: 'False teachers,' he said, 'are trying to separate you from the true way of the Church, telling you that your prelates are working against your country, that they oppose and try to impede the realization of your national ideals. For your greater peace of mind we desire to proclaim solemnly and publicly that we have never interfered in politics and that far from being opposed, we are in sympathy with and sincerely desire that the just aspiration of the Filipino people be realized.' "

I'm afraid the movement will be difficult to carry to a happy execution. It was at once attacked by the anti-Catholic organs or Manila.

Libertas, of July 30, has an interesting editorial, "Condenando el Sectarismo." In it, the editor says that on the plea of preventing the spread of cholera, which was threatening some of the towns of Occidental Negros, the local authorities flagrantly violated religious liberty in some of its sanitary regulations. These towns forbade the celebration of the patronal feast (this is the biggest feast of the year). They forbade the parish priest to recite the prayers over the dead, or even insert their names in the canonical books; they forbade entrance or even near approach to a house where there was a cholera patient; they forbade the toll of the bells for the dying or dead, at the proper times or hours. In a word, says the *Libertas,* in the name of Liberty they destroyed liberty itself.

A violent anti-Catholic pamphlet "Defensa de los Sacerdotes Filipinos y del Pueblo" (i. e. Aglipayan priests), written surely by an Aglipayan, but signed X.X., contains some "interesting" passages. It begins with the question: Has the Filipino priest the right to rule the bishoprics and the parishes of the Church? And it answers: This problem has been decided by the most distinguished priests and laymen "Affirmatively." But, it continues, that in so answering they have not properly considered the sources of "fact" and "right." The Pope governs, it says, in the Church of Rome, but does not command. It is the Cardinalitial Board, composed of friars and their intimate friends, that does everything in the Church; and the Pope does *nothing* more than sanc-

tion what this Board approves of. The rest of the article is intended to stir up hatred of the friars, "who are keeping the Filipino priests out of the bishopries and occupying them themselves."

Why, he says, in some places, even the singers in the church and the sacristans are friars. "For where else can there be a place for so many ministers of God expelled from France and Portugal, and those driven out of Belgium by the canons of the Germans?"

In a second paper, X.X. answers an objection. "The elevation of Mgr. Verzosa and Mgr. Sancho (Filipino priests), to the episcopacy is an acknowledgment on the part of the Papacy of the rights of Filipino priests." Here I may say that Father Verzosa, born in Vigan, and pastor on the opposite side of the river, was, perhaps, the most active and most devout Filipino priest I met here in these islands. When he entered, about nine years ago, the parish of Boutay, there was an immense Aglipayan Church there (made of swale) and quite a large Aglipayan following. Owing to his piety, zeal and affection for his people, Aglipayanism disappeared, and while he could not touch the material church, successive baguios acted as his assistant, and in a few years the whole church had disappeared. He was a very constant companion of mine in many of my journeys, before Father Benaiges (R. I. P.) learned Ilocano; and his carriage and horses were always at my disposal for distant journeys. He made a splendid impression on the priests and people of Lipa, his Episcopal See. Shortly after taking possession, he himself gave three *tandas* of Spiritual Exercises to his priests. In one of these exercises, after he had finished the points, he asked permission of the priests to practise a mortification, and then went round and kissed the feet of each. When he left the room, the fathers, much moved by his act of mortification, held a short conference, and then all went to his room to perform the same act of mortification. It is against such a man the anti-Catholic papers are writing, declaring that he was made Bishop because he was a tool of the friars.

Bishop McGinley speaks in the highest terms of Bishop Sancho, who had been his secretary. And what is the answer to the objection above stated? "*R*.. In civil and ecclesiastical matters, the only unequivocal recognition of the rights of a people is the granting of the exercise of the

right of suffrage." In another paragraph, to discredit the Filipino (native) Bishops, it is asked: "What title have the actual Filipino Bishops in their dioceses?" The dead Filipino, Bishop Barlin, was titular Bishop of Nicopolis and auxiliary of Nueva Carceres (Nueva Carceres is here in the Philippines). Nicopolis, says the text, is a desert in Africa, that is to say, Bishop of giraffes and tigers!

In a third article, he does all he can, writes all his "inventive genius" can suggest to discourage and prevent religious vocations. Becoming a friar, he asks, does a Filipino act favorably to the Philippine Islands or not? By "Friar" it understands all religious orders, even the Jesuits. At present we have some 24 Filipino Jesuits. His answer is strongly negative. Why, he asks, should Filipinos not become friars, not join religious orders? Before the American occupation, the friars were in supreme control of the Islands; with the occupation, they see their control gone. They do not want to lose it. But how regain or retain it? Ah, we'll make the Filipinos friars, and through them we'll still rule the Islands. "What nation," he asks, "in the world today does not fear the friars? France expelled, in 1888, from its military colleges, all who had been students of friars, and burned the friars. Catholic Spain burned the convents and poniarded the friars. England and Germany acted in analogous ways. In China and Japan the friars were assassinated for their systematic and secret interference in affairs of State. In the Philippines, all the insurrections bear relation to the friars. Those Filipino friars who try to sustain and restore the odious rule of religious corporations (orders) should remember that the people will demand an account of them, considering their help to these orders as a crime of 'lesa patria,' and in so far as they will continue the work of those whom the Filipino people look upon as the authors of the death of Rizal, Burgos . . . and innumerable other Filipinos, whose only crime was their immense love of the Philippines, the generous blood of those martyrs will not pardon them, because Providence, sooner or later, will vindicate justice. Let them not forget that Spaniards were the assassins of Spanish friars, and Frenchmen assassinated French friars. He who suppressed the Society of Jesus, was Clement XIV, the favorite of the Jesuits, and ele-

vated by them to the Papacy. In writing these lines I do not incite the Filipino people to imitate the assassination of friars by their own countrymen, but only to call the attention of those Filipino friars to the probable results of their entrance into religious orders."

This is the mental pabulum which is being handed round in Manila, a city where tens of thousands of youths from every part of the Islands gather to pursue their higher studies.

On September 1, Bishop Hurth reached Vigan after an absence of 13 months. The Knights of the Sacred Heart, Children of Mary and Knights of the Cross (Government School pupils), gave him an excellent programme in the Episcopal Gardens on September 7. On September 9, the same societies, to the number of some 350 or 400, received Communion from his hand. I think it is no exaggeration to say that in no part of the Islands today will you see such a scene, so many High School youths receiving Communion in a body. Father Finegan had it when he was in Manila, and I think today Father Llorens continues it at times with Father Finegan's Children of Mary. But I doubt if you will find over 100 young men approaching Communion as the High School students here do, every five or six weeks. It is not that the writer is director of the Society—any American Jesuit here would do the same thing. But it shows there is faith still in Israel, and if we had only one priest—American Jesuit—to look after High School pupils in each province and travel incidentally through the province, much good would be done. In this work, especially in confessing so many, Fathers Fortuny and Deniz, old Woodstockians, and Father Vives, who studied in St. Louis, render invaluable assistance. Father Benaiges, S.J., also helped much in Ilocano, during his life. It must not be thought that it is an easy thing to keep up these societies. They require money to buy sacred little pictures, etc., etc., to attract the boys and girls and youths; but thank God, up to the present time, the apostolic spirit of American benefactors has supplied the necessary means.

On the evening of September 11, I invited the Bishop to the dormitory, where the boys had prepared a little reception. Just the night we needed it most our electric light went out, and we began the act with candle light.

We were favored with a little electric light just before the close. The Bishop's little talk to the boys was most discouraging to me. He had been in the United States for a year, had presented Philippine conditions in many States, had written in several magazines of the necessity of dormitories, hospitals, etc., and I had hoped he would do something for a new dormitory to offset the two splendid modern Protestant dormitories. His talk was an indication that nothing can be done now; little money, high prices, etc., etc. And yet there is perhaps nothing more important in saving the faith of boys who come to the capital of the province to study than the dormitory. From the very beginning, the Protestants have been quick to see the importance of such dormitories, and have written to America that "on account of our dormitories, we can now enter towns formerly impregnable." Why? Because in the house of a boy who has passed nine months in a Protestant dormitory, the minister will have a welcome. Fathers Monaghan and Finegan spent themselves to arrange dormitories in Manila. Father McErlain, since the departure of Father Finegan, has been directing a dormitory in Manila in a building owned by the Archbishop, but for the use of which I think he is paying the rent. To-day Father Finegan's labors in America are bearing fruit, for the Archbishop in Manila is erecting a splendid modern dormitory, just near the University. In its erection, the money gathered by Father Finegan helps much. Here, for ten years, I have been trying to have a dormitory, and during that time I received but some 25 pesos from Bishop Carroll (R. I. P.). I have spent much in furniture, etc., and in rent. This year the rental of the building is 90 pesos a month, of which I receive only some 25 from the boys. The rest is alms from America. Great positive good is done in the dormitory. The boys learn a little of their religion, for I give a weekly talk to them; and this year, of the 60 boys, nearly all go to Communion on the First Friday, and some 20 come every Saturday night for confession.

We have had two rather sudden deaths in the community this year. Father Guillo passed his vacations in Baguio in the very best of health. He left about the middle of May. When I returned to Vigan in June, I found him with a severe attack of bronchitis. On June 6, it was decided by Rev. Father Rector that it was better

for him to go to Manila, and the following morning, accompanied by Brother Auger, infirmarian, he left in the auto for Bauang, some seven hours' distant, to take the train. Arriving at Tajudin, just about half way to the railway station, they stopped in the Belgian Father's rectory for a little rest. After taking a glass of milk they resumed their journey. About a mile distant, there is a rapid river to be crossed on a raft. When they reached this point, Brother noticed a decided change in Father Guillo and ordered the chauffeur to return at once to the priest's house. When they arrived there Father Guillo was unconscious. As the priest's house is very small, the pastor said it would be better to take the Father to the Sisters' Convent nearby, which was large and airy. The Convent is really the priests' house, but the Fathers relinquished it that the Belgian Sisters might have a school there. Here Father Guillo, still unconscious, lived half an hour, and died fortified by all the rites of Holy Church. As soon as the telegram announcing his death reached Vigan, Father Pascual made arrangements to bring the body home. He found the body laid out in the Sisters' parlor, clothed in priestly vestments. The whole town had come to honor the remains, and the Fathers and Sisters had prepared a solemn Mass for the following day. The Mass was celebrated, though Father Pascual had returned in the meantime to Vigan, where the burial took place.

More sudden was the death of Father Benaiges, Spiritual Father of the house, and Director of the Apostleship and operarius in the Cathedral. For many years he was director of music and choir in the College, and though not actual director at the time, led the choir with his magnificent voice in the solemn Mass on St. Ignatius' Day. All day long he was most cheerful and apparently in the best of health, and when we separated at 9 P. M., the end of recreation, showed no signs of sickness. But at three the next morning he was attacked with severe but futile efforts to vomit, and it was only in the afternoon that the doctors, using every possible remedy, succeeded in relieving him a little. They pronounced his case gastritis. There immediately followed an almost complete inactivity of the heart which lasted all the following day. At 10.30 P. M. he peacefully and holily expired—on the eve of the First Friday. For years Father Benaiges had

striven earnestly to bring souls closer to the Sacred Heart, and on the eve of the day that our Lord said should be dear to Him He called His servant to Himself. Father Benaiges knew Ilocano, and for five years was operarius. As one of the leading gentlemen of the town said to Rev. Father Rector, "The death of Father Benaiges is a loss not only to you, but to all Vigan. Had Father Benaiges lived but a few days longer, he would have completed twenty-five years of uninterrupted missionary life in the Philippine Islands. The Mission has lost seven by death this year, and two more—a Father and a Brother—on their way to the Philippines to help make up the deficiency, lost their lives on the ill-fated Eizaguirre, near the Cape of Good Hope. We have not laborers enough for the work that is here, and yet our good Lord is calling to Himself even some of these few." The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.

Commending myself earnestly to your holy sacrifices and prayers,

Yours in Christ,
JOHN J. THOMPKINS, S.J.

THE BEGINNINGS OF CHAPTICO

The new residence and chapel of Our Lady of Loretto, at Chaptico, Md., were formally dedicated and opened as a separate Mission Center on Thursday, October 14, 1914. Father A. J. Donlon, Rector of Georgetown University, officiated in place of the Ordinary and also as the representative of Very Rev. Father Provincial. He also preached the dedication sermon at the High Mass which was celebrated by Father L. J. Kelly, Superior of St. Aloysius' Residence, Leonardtown, of which the new foundation was an outgrowth and extension.

Chaptico is the second oldest village in Southern Maryland, dating from 1652 and ranking next to St. Mary's City. It is situated in the northwestern part of St. Mary's County, at the head of Chaptico Bay, a tributary of the Wicomico River. The Wicomico, which is navigable only as far as Chaptico Bay, takes its rise at a headwater called Allen's Fresh, in Charles County, and flows

in a southeasterly course between Charles and St. Mary's Counties and empties into the Potomac sixty miles below Washington.

From the earliest times Chaptico has been a Protestant stronghold, and from here a Protestant military expedition was started against St. Mary's City in those times of ingratitude and persecution when Catholics were strangely repaid for their hospitality in granting an asylum and religious liberty to the sectarians who had been driven out of England and other parts of the Colonies by religious persecution.

As far back as 1658 the few Catholics in the settlement were attended by Father Francis Fitzherbert, S.J., who made excursions from Newtown to this station and said Mass in a small chapel erected some time between the building of the first Newtown Church and the present edifice at old Newtown Manor. But the Protestants always were in the majority, and by their tyrannical methods got possession of all the great estates along the Wicomico River from Chaptico to the Potomac. Most of these command beautiful views of the Wicomico and Potomac and of Charles County as far as Cobb Neck, and of the Virginia shore as far north as Colonial Beach. To this day the best sites and richest farms remain in the possession of a mere remnant of those Protestant landowners, while Catholics of the servant and tenant classes form the bulk of the population. Christ Church, the Protestant place of worship in Chaptico, is a brick edifice built in 1737. It boasts of a resident minister, a vestry, and of an aristocratic but scattered congregation. In capacity this chapel does not exceed that of the present Newtown Church, the smallest of all the Catholic churches in the upper county. As might be expected, Protestant activity and influence in that part of St. Mary's, made inroads into the faith of not a few Catholics by reason of their intermingling with Protestants, by mixed marriages, and remoteness from their own church and pastors.

Geographically, Chaptico is in St. Joseph's parish near its westernmost limit and close to the boundary of Sacred Heart parish. The church is at Morganza, five miles to the eastward; since 1867 the pastor resided in Leonardtown, a distance of twelve miles from Chaptico. We might add that while the various congregations recognize their respective pastors as supreme, each in his own church

and jurisdiction as far as parish administration is concerned, our own higher Superiors as well as the Ordinary, recognize the Superior of each Residence (v. g. at St. Inigoes, Leonardtown, and now at Chaptico) as the pastor of all the churches and chapels affiliated to his center, the other fathers acting as curates or assistants under him. This point was made clear by several pronouncements of Provincials, and served to free the Decree "Ne Temere" from some difficulties when put into effect Easter, 1908.

The goodly number of Catholics residing in the Chaptico district which extends over five miles west of the village to the Charles County line, their remoteness from church and priest, and their peculiar dangers were for a long time a matter of concern to the pastors of St. Joseph's Church and the Superiors at Leonardtown. Their great spiritual necessity was brought home on one occasion in particular, the first Monday in Lent, 1912, when the Superior held a station at the home of Mr. Aloysius C. Welch in Chaptico. There were present 125 Catholics, white and colored, who crowded the parlor that had been converted into a chapel, also the sitting-room, hall and even the stairways of the good man's residence. Eighty received Holy Communion, their "Easter," and fifty of these had not received since their last Easter Communion. Most of the last group had not been to Mass for a whole year. Mrs. Welch, a splendid Catholic, who had been a school teacher before her marriage, taught catechism to a large class of the poorer children of Chaptico and regularly prepared them for Communion and Confirmation. She hardly ever had less than thirty in this class; but they were mostly the poor, as the children of the more prosperous Catholics were not so willing to mingle with others in a neighbor's house. If they could have a common chapel for classes and worship, this objection would disappear.

The first step was to take a census of the white and colored Catholics in and about Chaptico, including families and individuals who had fallen away from the Church. The result was surprising and was communicated to Superiors. But in addition to the need of a chapel-of-ease for Chaptico alone, something more radical was seen to be necessary which would prove of spiritual benefit to hundreds of Catholics in the entire western and northwestern parts of the County; that thing was to have their

pastors brought closer to them—yes, into their midst if possible.

For over half a century this populous section, represented by St. Joseph's parish with chapel at Mechanicsville, and Sacred Heart parish with chapel (since 1902) in the section towards the Potomac, had been served by two of our Fathers residing at Newtown until 1867 when the community moved to Leonardtown. The population of St. Joseph's parish a few years ago was nearly 2,500 souls; that of Sacred Heart over 2,000. The pastor of St. Joseph's had to travel over four miles from Leonardtown before he reached his nearest parish limits, while the remotest point was nearly 25 miles from Leonardtown to the Charles County line. The pastor of Sacred Heart had to travel six miles out of Leonardtown before he reached his own territory, and the distance to the farthest part of his parish was Blackistone Island, in the Potomac (the historic St. Clement's Island), 20 miles or more. The hardships, especially in winter weather, of going out from Leonardtown for sick calls, funerals, and the regular Sunday and holy day work were incredible, to say nothing of the limitations necessarily placed by distance on the zeal and efficiency of the Fathers. The need of getting closer to the people was becoming daily more apparent. Superiors could not permit the two pastors to live separately, each in his own parish, because of restrictions within the Society; nor yet could they at the time spare more laborers and give each pastor an assistant, thus making it possible to live somewhere central, each in his own parish, which would lighten the labors of both and at least double their efficiency. Of course these two fine parishes might be cared for by two secular priests, each living at or near the principal church; but His Eminence, Cardinal Gibbons, had great difficulty in supplying the parishes in Charles County (once under our care), and could not think of taking over the St. Mary's parishes.

Facts and figures were therefore presented to Superiors with the suggestion that a Residence be built at Chaptico, near the boundary line of St. Joseph's and Sacred Heart parishes, and that the two pastors be allowed to reside there and form an independent community. In addition to the advantages already enumerated, there were many others that seemed to point to Chaptico as the best possible location. This village was at the convergence of seven

principal county roads approaching from every direction. It was equidistant from Sacred Heart, St. Joseph's and the chapel at Mechanicsville. It was midway between St. Joseph's Church to the east, and Budd's Creek or the Charles County line, five miles to the west. Compared with Leonardtown as a working center it had many advantages. From Leonardtown to Mechanicsville was 15 miles, to St. Joseph's 7½; from Chaptico to Mechanicsville would be 5½ miles, to St. Joseph's 5. From Leonardtown to Sacred Heart was 12 miles, to Holy Angels' chapel, 14; from Chaptico it would be 5 and 8 miles respectively to these points. There would be a very evident saving of the priests' time and energy if they could radiate from Chaptico, and there would be decided advantage to the people in having their priests so much nearer in time of urgent need, and that not only in the populous district of Chaptico, but practically in all parts of the two big parishes. Chaptico, too, had such facilities as post office, telephone, school, hall, several stores, wheelwright shop, lumber and grist mills. It was quite near the rich oyster beds of the Wicomico, which river also abounds in fish and crabs. Two miles down the river is Chaptico wharf to which a steamer from Washington makes three trips weekly. A few miles further down is Bushwood wharf where the steamers between Baltimore and Washington also make three weekly landings each way except in the depth of winter. With the progress of road improvement, Chaptico would have a decided advantage over Leonardtown in being ten miles nearer to Mechanicsville, the terminal of the Baltimore, Washington and Potomac Railroad, especially for freight deliveries. Coal and building materials could be brought to Chaptico landing, less than half a mile from the village, by schooners and barges. As to population, the village is mostly Catholic, though there is an Episcopalian minister and several prominent Protestant families clustered about their church.

In the appeal to Superiors it was recommended that a rectory be built for the two Fathers, and that it include a temporary chapel large enough to accommodate one hundred people. This would suffice as a chapel-of-ease for Mass and services on week days for the people of the vicinity, and for the growing catechism classes. Very great good would result to the large number of poorer

people, especially colored, in and about the village; for these had no way of getting to Mass at the parish churches except very rarely. Later, when the time was ripe, a regular chapel could be erected to accommodate larger numbers if necessary.

His Eminence, Cardinal Gibbons, heartily approved of the plan, and after the prescribed consultations and the approval of Rev. Fr. Provincial, the matter was laid before Very Rev. Father General Wernz. It was about the time of his last illness; and it was left to Very Rev. Father Fine, Vicar General of the Society, to decide and grant permission. The next step was to secure a favorable site that would not be too expensive. On account of the opposition that would develop among the Protestants of Chaptico if they should learn of our plans to make the little village a Catholic center, not a word was spoken to anyone except Mr. Welch, who undertook to inquire about properties that might be bought. From a private source, information was obtained about the site that was eventually secured—viz., a small farm of 25 acres, two-thirds of which was under cultivation, situated on the slope to the east of Chaptico, between the public road leading from Chaptico to Morganza, and the road from Chaptico to Clements. It was actually within the village limits and commanded a panoramic view of all the country to the north, west and south—the view of Chaptico Bay, Wicomico River and Charles County, to the west, being especially beautiful. There were a few old sheds and farm buildings on the premises that could be of no use, but the five-room tenant house was in good condition. There was some excellent timber on the hill to the east; and there was a "garden spot" of two acres that was famous in its day, but the rest of the land under cultivatin had become impoverished. A good sized stream formed the southern boundary of the property, and a small but steady stream flowed through the northwestern corner near the gate. The title was acquired for the Ordinary from the owner, Mr. Lewis David, a benevolent Protestant, thanks to the influence of one of his Catholic creditors; and, we may also add, much to the discomfiture of his co-religionists who must now behold a Catholic chapel dominating the village where their own Protestant chapel had held the supremacy for nearly two centuries. This was on or about the feast of Corpus Christi, June 19, 1913,

in the pontificate of Pius X, the Pope of the Eucharist, and the hope was entertained that out of gratitude for such signal success, the permanent chapel one day to be erected there, might be called *Corpus Christi.*

The price paid for the property, nine hundred dollars, was collected by subscription. Mother Catherine Drexel headed the list with five hundred dollars, because she was convinced of the great spiritual benefits that would come to the colored Catholics of all that district. His Eminence, Cardinal Gibbons, made a generous donation, and the rest was made up by Catholics of the neighborhood. The subscription list was kept open to provide a building fund, and the largest contribution, five hundred dollars, was made by the Church Extension Society of Chicago. The interval between the purchase of land and the construction of the Residence was used in adding to the fund, to which the best contributors were the Catholics of Chaptico and some good friends out of the County. The time was also utilized in improving and enriching the farmlands with lime, fertilizers, etc., so that when the Fathers took possession, a good yield of corn was the first fruits of the church farm.

The ideas of the Fathers concerned in the new Residence were submitted to a Baltimore architect, Mr. Hugh I. Kavanagh, who drew up a complete set of plans for a three-story frame residence, forty feet front by sixty in depth, with substantial and commodious basement, hip or ridge roof with pretty dormer windows, and all surmounted by a gilt cross—an entirely new style of building in that locality. The site selected for the building by its future occupants, the pastors of St. Joseph's and Sacred Heart, was the crest of the hill overlooking the village and bay to the west; a kind of terrace lower down to the southwest was thought best suited for a chapel when the time should come to build one. Excavations were begun in May, 1914, for the basement and foundations, the walls of the basement to the north and east to be of reinforced concrete and protected by the solid clay bank, while the walls on the west and south were to be of frame, finished in the general style of the building and opening on the slope of the hill. One month later work on the building was begun and in four months it was completed, painting included, and ready for occupation. The builder was Mr. John Dean, of Bushwood, who had constructed a

number of large buildings in the county, such as Sacred Heart and St. Joseph's halls, Holy Angels' chapel and hall, the new St. Mary's Academy and the Hotel St. Mary's. When one considers the many difficulties and handicaps of building to be encountered in the country where transportation is no small problem, he will admit that the new rectory was finished with expedition, economy and considerable thoroughness. We shall describe it briefly.

In the basement, where one of the most modern hot-water furnaces is installed, and a Colt Acetylene Generator sufficient for twice its present capacity, we find a well appointed kitchen and pantry, an ample store room, a refrigerator, and the rest, i. e., fully one-half of the entire space, available for storage of coal, wood and provisions. A dumb-waiter connects the kitchen with the dining-room on the first floor where we find a good large parlor, and an office room between the parlor and the dining-room. When the size of the community increased, this office began to be used as an extra chapel. A center hall or corridor, ten feet wide, extends the entire length of the building on the first and second floors. The semi-public chapel, named after Our Lady of Loretto, occupies the north side of the first floor with just enough space reserved for the sacristy to the rear, and a back stairway leading to the second floor. The chapel, 15x40, has a seating capacity of eighty, has a very pretty altar, statues and stations, and is adorned with stained glass windows. The interior is of ornamental metal. The second floor is reached by a main stairway starting from the hall, between the parlor door and office.

On the second floor there are three comfortable living rooms on the south side, also a toilet room and a combination bath and toilet. On the north side at the front is a fourth living room; then a recreation room, a library, and storage closets. The recreation room has a door leading to a large deck porch which provides in the warm months shelter from the sun and a fine view to the north and west. A stairway in the rear of the building reaches to the third floor or attic which could be divided into living rooms or could serve for a variety of useful purposes. The view from the dormer windows in all directions is very fine. On this floor between the walls and the eaves and directly over the bathroom is a 700-gallon cedar

tank for cool artesian water pumped from a well at the foot of the hill to the south of the rectory. The first floor is almost surrounded by a fine, large, covered porch which on the north and west sides next to the Chapel, in warm weather can accommodate almost as many worshippers as the Chapel itself. The porch also furnishes shelter and shade for two sides of the basement. The prominence on which the rectory stands and the sloping ground and terrace will lend themselves to further improvement and beautifying in time.

On the day of the dedication a festival was held on the grounds and a splendid Southern Maryland dinner was served in the basement by the ladies of Chaptico, ably seconded by those of St. Joseph's and Sacred Heart. Quite a nice sum was realized, but the bulk of the cost of the new Residence, by direction of the Ordinary, was to be borne by the four churches that are served by the pastors of St. Joseph's and Sacred Heart, since it is diocesan property and held in the name of the Cardinal Archbishop of Baltimore.

Father John W. Casey, who was appointed pastor of St. Joseph's parish on July 1, 1914, with residence at Leonardtown, was named first Superior of the new residence on October 1 of the same year, but did not permanently move to the new quarters until two months later. Father Wm. F. Cunningham, pastor of Sacred Heart, went over from Leonardtown at the same time.. The work soon grew so rapidly that a third priest was added to the community six months later, and still a fourth less than a year after the opening of the Residence. We hope the readers of the LETTERS will some day have the pleasure of learning in these columns of the many apostolic activities of the Fathers at Chaptico and the new fields of work that are opening to their zeal. A glance at the *Fructus Spirituales* will show what a fruitful and important mission it has become, and the progress that will be made in the new order of things, with the Fathers in the midst of their people, or as central as our laws would permit under existing circumstances.

BOOKS OF INTEREST TO OURS.

An Eight Days' Retreat for Religious. By Henry A. Gabriel, S.J. Second Edition. Revised and Enlarged. B. Herder, 17 S. Broadway, St. Louis, Mo., and 68 Great Russel Street, London, W. C. 1917. Price $1.50 net.

This work was noticed in a previous number of the LETTERS. We return to it again because a second edition has just appeared. This fact proves that the Retreat is a popular work. We have heard from various religious persons who used Father Gabriel's Eight Days' Retreat that they had found it extremely helpful. It is one of the best of the books of this kind. Some special points are particularly noteworthy. The author has done well to give a special patron for each day, and a motto. He also calls attention to the spirit of each day by a brief sentence, v. g. "First Day Spirit —Humility on account of my nothingness." Along with all this the reading from the Imitation is assigned for each day. These are most practical helps. They put into the heart of the retreatant the real spirit of the day's meditations. The conferences are practical and in full keeping with the subject-matter of the meditations. No one should pass the all too brief, but excellent list of books suitable for reading matter for community retreats.

Fifty Years in Yorkville, 1866-1916, *or Annals of the Parish of St. Ignatius Loyola and St. Lawrence O'Toole. By P. J. Dooley, S.J.* Parish House, 53 E. 83d Street, New York. 1917. Price $1.00.

This is a most entertaining work. Though the angle of vision is local, yet there are many things in the volume that have a much wider appeal than the parish limits, ancient or new, of St. Ignatius Loyola. The work is a model of its kind. The author, Father Dooley, has handled his sources well. He took great pains to search the sources, as is evident from his Foreword and the contents of the volume. There is nothing dull in the book. It is not a mere chronicle, but a delightful historical narrative into which are woven in excellent style and with an occasional touch of humor, persons and places and details of the fifty years of Ours in Yorkville. The author is particularly happy in his sketches of the old pastors of St. Ignatius and St. Lawrence O'Toole. The illustrations add to the interest of the work.

The Ceremonies of Ordination to the Priesthood. Loyola University Press, 1076 W. 12th Street, Chicago. Price 25 cents.

This little book of 48 pages is edited for the convenience of the faithful, with the Ordinary of the Mass as recited by the newly-ordained priests, and explanations of the rubrics. The ceremonies here given are a faithful translation of those contained in the Pontificale Romanum. The explanations given here and there are printed in smaller type to distinguish them from the words of the sacred ritual. As far as we know, we think this is the first little work in English for the faithful. It will make a beautiful ordination remembrance. In fact, the editor so intends it, as is evident from the inscription on the fly-leaf, "A Remembrance of My Ordination, Father ——," and then follows the words of the new priest's blessing.

Divine Faith. By Father Peter Finlay, S.J., Author of "The Church of Christ," Professor of Catholic Theology, National University of Ireland. Longmans, Green & Co., New York. Price $1.50.

To the book noted above a warm welcome is certainly due in the pages of THE WOODSTOCK LETTERS, not only because of the subject-matter and its intrinsic merits, reasons quite sufficient in themselves, but also because of the added reason that "this master among theologians" was at one time a member of the Woodstock Faculty, and is still remembered here today with undimmed respect and esteem. The present volume comprises a series of lectures delivered by the author in the Dublin College of the National University of Ireland. These lectures logically follow on the course embodied in a former volume entitled, "The Church of Christ," and published in 1915. Readers of this former book may very well surmise what a pleasure awaits them in the reading of this present collection; but, in the reality, they will have the added pleasure of seeing a more difficult and abstruse subject treated with equal clearness and charm; and small wonder, for, as a writer in the *Ecclesiastical Review* has said, "Whatever comes from the hand of this master among theologians is sure to be thorough, clean cut, shapely in form and timely. The theological habit, in Father Finlay's mind, has reached its stage of maturity, which means that the habit has become second nature, so that the activities emanating therefrom come forth with power, precision, surety, ease and grace."

Though it might be of interest to indicate the subject-matter at some length, suffice it to say that "the chief among the attributes of the act of Divine Faith" are given due consideration, as the author expresses his purpose to be. While not strictly a theological work, the book will be of no little value and assistance to the priest, the lecturer and the student of theology. On the other hand, while not a popular treatise on the "Act of Faith," it will be open to a wide field

of readers, its very simplicity and clearness appealing to the general reader quite as well as to the student of the college and university.

The Riddles of Hamlet and the Newest Answers. By Simon Augustine Blackmore, S.J. The Stratford Co., Boston, Mass. Price $2.00 net.

This excellently printed work has but one fault—it lacks a good index. An index would be a wonderful help for the reader and the student, and the work is one that will appeal especially to students of Shakespeare. We subjoin a fine brief criticism taken from the *St. Xavier Calendar,* Cincinnati:

"This erudite book, dealing with the most discussed character in literature, will be of interest to every lover of Shakespeare. Father Blackmore has brought to his task of interpretating the Royal Dane years of study and research. The book is rich in reference, in information, in erudition.

"It is divided into two parts, the first dealing with Hamlet's character, the second furnishing a new commentary on the entire play.

"Father Blackmore's study of Hamlet as a man, is worthy of respectful consideration. The Reverend author has his opinions, and, every time, a reason for them. He writes so convincingly as almost to persuade one against one's will.

"To every lover of Shakespeare, to every admirer of the play of Hamlet, which, as has been justly said, is the finest example of the magic of words in the language, we unhesitatingly recommend this volume."

Accidence of Hebrew Grammar. With Exercises. By Henry A. Coffey, S.J., Professor of Hebrew in Woodstock College, Maryland. B. Herder, St. Louis, Mo. Price $1.25.

The author of this typographically attractive little book has incorporated into his grammar not merely the fruits of ripe scholarship, but has also brought to bear on the making of it an experience of actual teaching of his subject, extending over many years. Only the accidence of the language is treated, although it is said that Professor Coffey has another volume on the syntax already in preparation. The real crux of Hebrew, apparent rather than real, is the mastery of the forms, and it argues well for the skill of the author that he has found it possible to compress a satisfactory treatment of the matter into eighty-seven small, uncrowded pages, avoiding the difficulties from which previous works of the same kind have labored: the pedagogical defects of the "first-book" system, the lack of perspective, the overcrowding and the not infrequent confusion of more ambitious grammars. Father Coffey's book is not the work of a theorist, but bears evident marks of the practical teacher, combining precept with practice, it relegates to their proper place explanations needed

only later, is sparing of technical terms, is restrained in erudition, presents the matter clearly, briefly, constructively, and develops along with the knowledge of forms, a vocabulary, which, if small, is nevertheless comprehensive, the treatment of the verbs being especially noteworthy. An index and lists of words in both languages, to be used in the translation and writing of exercises, are useful additions. Father Coffey's "Accidence" is just the book that is needed in the Hebrew classes of seminaries.—J. F. H. in *America.*

Shepherd My Thoughts. The Verses of Francis P. Donnelly, S.J. P. J. Kenedy & Sons, New York. 1918. Price 75 cents net.

Notwithstanding the heavy burden of daily class Father Donnelly finds time to publish an occasional volume. Each has been duly noticed in the LETTERS. This time it is a book of verses, neatly printed and aptly called, from the first poem in the volume, "Shepherd My Thoughts." It seems to us that the author is at his best in those verses that have a pious topic for their theme. Some will, perhaps, contend that this is truer of the songs. There is a goodly number of these in the volume. We must let the reader judge for himself. He will find all the poems well worth reading in this dainty book of shepherded thoughts.

Catechism for First Communion. By Rev. Francis Cassilly, S. J. Catholic Instruction League, 1080 W. 12th Street, Chicago. Single copy, postpaid, 5 cents. 12 copies, postpaid, 50 cents. Fifty copies, $1.50. 100 copies, $2.75.

This Catechism is written by the author of the popular booklets for young people, "What Shall I Be," and "Shall I Be a Daily Communicant." Among the many good points of this Catechism are these: Everything needed for First Communion is included. The arrangement is progressive. At the end of each chapter are helpful suggestions to the teacher.

Burke's Speeches at Bristol Previous to the Election and Declining the Poll. Edited with Introduction and Notes by Edward Bergin, S.J. American Book Company, New York, Cincinnati, Chicago.

We quote from the Preface to this complete and suggestive analysis of Burke's Speeches at Bristol, "The purpose of the present edition is to make readily available for classroom use a speech which, in the words of Professor Goodrich, 'is, in many respects, the best speech for the study and imitation of a young orator.'" Again "The illustrative matter in the Introduction and Notes is furnished with a strict eye to an understanding of the text. Historical information has been rather liberally provided, for the reason that the student can be less trusted to gather this for himself. An effort has been made

to furnish all that is absolutely needful, while at the same time the references will serve to point the student to sources where he may dig deeper. Literary criticism, especially of the leading-string sort, has been avoided on principle; the few departures from this rule are meant to be suggestive rather than exhaustive. Where references are not fully given in the Introduction and Notes, the works referred to are those mentioned in the Bibliography."

Religious Profession: A Commentary on a Chapter of the New Code of Canon Law. By Rev. Hector Papi, S.J., Professor of Canon Law, Woodstock College, Woodstock, Md. 12mo., cloth. P. J. Kenedy & Sons, Barclay Street, New York City. Price $1.00 net.

This important, timely book which is indispensable for Religious has just been published.

A very striking feature of the New Code of Canon Law is the large number of Canons it devotes to the Religious State. This School of Perfection, in which our Lord's highest counsels are reduced to daily practice, is rendered stable by Religious Profession and by systematic rules and constitutions approved by the authorities of the Holy Church.

For many reasons these Canons call for explanation. They are necessarily condensed; they are interwoven with many other parts of the Code and with theological truths; they are expressed in technical language. The purpose of Father Papi's book is to meet these difficulties in regard to Religious Profession and the matter of Poverty. He aims at making this portion of the Code intelligible to persons especially interested in the subject.

Archbishop Bonzano, in a letter to the author, says: "Your timely explanation of so important a Chapter of the Code as that on Religious Profession will undoubtedly be appreciated. The Code will form the basis of libraries of explanation and commentary in due time. What is needed promptly is precisely what you have begun— a brief and clear explanation of its more important and practical contents. Your long experience of both the practice and the theory of the Religious Life is a guarantee of the accuracy and thoroughness of your work."

Cardinal Gibbons, commending the book, writes: "The work will prove a ready handbook of information on this important subject. It has the special qualities of order, simplicity, fullness, brevity. The explanation follows the order of the Code, can be grasped at once, satisfies the reader and is always to the point."

The Future Life, According to the Authority of Divine Revelation, the Dictates of Sound Reason, the General Con-

sent of Mankind. By the Reverend Joseph C. Sasia, S.J. Benziger Brothers. New York. Price $2.50.

Father Sasia's learned treatise, "The Future Life," should prove of invaluable service to our lecturers on Christian Doctrine, our preachers, and above all to our missionaries and instructors of converts. The end of man, the immortality of the soul, and the necessity of a sanction for the laws of God that bind it, the eternity of that sanction in the life to come—an eternity of happiness in heaven for the just, and an eternity of pain for the unjust, are the main topics it discusses. Not new in themselves, but in their profound, many-sided and practical treatment by Father Sasia, so new that not a page of the book makes dull reading, not a page fails to instruct. Reason, the universal testimony of mankind, the Scriptures, the Fathers, great theologians and philosophers, noted churchmen, scientists, and literateurs, both Catholic and Protestant, current magazines, the daily papers, are all appealed to. Apt illustrations and striking facts and anecdotes are introduced wherever possible. Difficulties of all kinds, and from whatever source, be it blind prejudice or honest doubt, are presented strongly, met fairly, and solved satisfactorily. Special attention is given to elucidating and defending the Church's teaching on hell and its eternal punishment, as this teaching is a stumbling-block to many non-Catholics, even to many so-called Christians. To this point alone the author devotes almost three hundred and fifty pages. Father Sasia's style is simple and artless in its directness. He is extremely charitable in his handling of adversaries and never gives offense A good index and a retrospective summary and bibliography give an added value to a work that cannot be too highly recommended to Ours.

OBITUARY

Father John C. Coffee S.J.

Father Coffee was born in Guelph, Ontario, October 1, 1857. Nothing distinctive or very characteristic appears among his boyish traits. He was in most ways a boy like other boys, full of life and vigor, much given to the pranks and games of his fellows, and not in any striking manner pious or studious.

Some few traits of his earlier years, which, as his life wore on, became more accentuated, are worthy of notice here.

He had always what we familiarly call a heart of gold, and his sympathetic nature showed itself where it should always be felt most, in his own home.

The third eldest of eight children, three boys and five girls, he not only showed his strong love for his parents, especially his mother, but insisted that the other children should do likewise.

Another trait of his young days, which grew with him and remained strong to the end, was his love of truth and manliness. This he showed in his blunt, fearless fashion, often at the cost of a shiver to his friends; but they soon learned to see the royal heart hidden under the rough cover, and only valued him the more when they came to know him.

Even as a boy, Father Coffee was very fond of travel and adventure. Many amusing stories are told of his childish wanderings, of the unconscious anxiety he caused his parents when he did not return from school or play. This trait, too, like others mentioned, remained strong with him to the very last; and, no doubt in return for his many splendid qualities and his great generosity in God's service, Providence furnished him with the means of satisfying this longing to the fullest extent. His travels, however, were always in view of some good object. There were no mere "rolling-stone" journeyings, and wherever he went he made good use of all his faculties to gather that spiritual "moss," which was to aid his fellowmen and give glory to God.

Father Coffee's primary and high school education was gone through in Guelph. Later on we meet him at Fordham College, New York, where he completed his classical studies. He then began the study of law in Guelph, and was admitted to the bar in 1881. His sojourn at Fordham seemed to strengthen the longings he had always displayed for the life of a Jesuit Father, and during the five years that he practised

law—and with considerable success—his thoughts turned frequently to that higher life in which he was to do so much in his own quiet way.

At this time we find in the young lawyer a gift which few, if any, would expect to find in such a business-like form and manner as his. For years he had been one of Father Fleck's favorite singers, and the thorough training he received in this branch of culture fitted him to succeed his old choir master, when Father Fleck was called back to St. Mary's College, Montreal.

Those who knew Father Coffee in his younger years will recall his broad intimacy with the then classic school of religious music and the special delight with which he trained the Novices at Sault-au-Recollet for Benedictions or Holy Week services. He himself had a rich bass voice, and if poor health and weak lungs had not interfered with this natural gift, he might have, in later years, filled with much success that perennial want of choir master in the College where he spent so many years, and whose interest he had so much at heart.

As was said above, Father Coffee travelled a great deal; and we find him first in New Orleans and then in California shortly after his Noviceship. His poor health had necessitated this change, and in compliance with the same desire of his Superiors, he went to make his Third Year in Spain. Possibly one of the places where his sterling worth made the deepest impress was at the "Soo," where, however, he lived but one year, as curate in the Sacred Heart parish. It was there that he revealed himself as a preacher of no slight merit, when, at the funeral of a great steel magnate, he held spell-bound for nearly an hour, a congregation more than one-half non-Catholic. After this long lapse of years the parishioners of Sault Ste. Marie still recall with love and veneration the sturdy form and generous heart of this Lawyer-Priest.

Loyola College, Montreal, was next to profit by his good business judgment and his experience in all matters financial and administrative. Here he spent three or four years in the office, and acted as adviser to the late regretted Father Gregory O'Bryan, S.J. He was likewise bursar for a time at St. Boniface College, St. Boniface, Manitoba. Later he was stationed at the church of Our Lady, in his native city, Guelph. Here, among other good works, he founded the St. John's Club, which, due to his fine spirit of enthusiasm and energy was, and is still, a flourishing organization. For several years after leaving Guelph he was parish priest of St. Ignatius, Winnipeg, where he laid the foundations of the new church of St. Ignatius, established an efficient parish school,

and soon won for himself the esteem and love both of his parishioners and of all those with whom his work brought him into contact.

When, in 1913, it was decided to build the new Loyola College in Notre Dame de Grâce, Montreal, Father Coffee was asked by the Rector, Rev. Father MacMahon, S.J., to look after the business details connected with the enterprise. This his great financial ability and practical business sense enabled him to do most efficiently, while still occupied with the administration of the Winnipeg parish, until his failing health obliged him to relinquish the latter responsibilities.

In the fall of 1915, Father Coffee's health was such that the doctors ordered him to go to California for the winter. This he did, but the improvement was slight, if any. He returned to Montreal in the spring of 1916, and though his condition was becoming more and more precarious, he still took an active interest in the financial affairs of Loyola College, until he was taken to the Hotel-Dieu hospital on August 18. Here he underwent an operation which afforded him but little relief. Until his death, on the morning of September 26, 1916, his sufferings were very intense, but these he bore with the greatest patience and resignation, ever cheerful and confident in the goodness of the Master he had served so well.

The next day, Father Coffee's body was brought to Loyola College where it remained till evening, when it was taken to Guelph, accompanied by Rev. Father MacMahon, S.J. The Requiem Mass and funeral service took place there, in the church of Our Lady, at nine o'clock, on the morning of Friday, September 29. Many priests from the surrounding parishes were present in the sanctuary; the church could not hold the crowds that came to show their love for one who had labored so kindly among them; while the school children lined both sides of the approach to the church and the bystanders stood with uncovered heads, watching in silence the funeral cortege as it left the church on its way to the new Jesuit cemetery at St. Stanislaus' Novitiate, where the interment took place.

Speaking of Father Coffee's death, the Guelph *Herald* said: "His broadmindedness and universal charity gave a special charm to his exemplary and priestly life, and his loss will be felt for many a long day by his host of friends, his sorrowing relatives and his brothers in religion." R. I. P.

Loyola College Review.

FATHER JOSEPH O'REILLY S.J.

The Rev. Joseph O'Reilly, S.J., after forty-three years of religious life and in the sixty-third year of his life, died on September 1, 1917, at the Hotel Dieu, New Orleans.

Father O'Reilly was born on May 8, 1855, in Dublin, Ireland. Educated in the excellent institution of the Carmelite Fathers in his native city, in 1874 he responded to the appeal of Father Theobald W. Butler, S.J., then visiting Ireland, and generously offered himself for the Jesuit Mission of New Orleans. On September 3, 1874, he was received into the Society of Jesus at Grand Coteau, La., where he made his Novitiate and Rhetoric. His philosophical studies were begun at St. Louis University, Mo., and finished at Woodstock, Md. He made his complete course of theology at Woodstock (1887-1891) where he was ordained to the priesthood in 1890. A year of ascetic theology at Florissant, Mo. (1894-95), completed his training, and he pronounced his final vows as a Jesuit on February 2, 1895, in the church of the Immaculate Conception.

Practically Fr. O'Reilly's whole public life as a Jesuit was devoted to college work. He spent twenty-eight years of earnest toil in the Jesuit colleges in New Orleans, at Spring Hill, and at Galveston. He was vice-president of Spring Hill College for a term of three years (1896-99), and of St. Mary's University, Galveston, for a like period (1909-12). In the summer of 1912 he was transferred to St. Joseph's Church, Mobile, where, for two years, he was actively engaged in the works of the sacred ministry. In September, 1913, he was made Superior of the Jesuit residence and church at Miami, Florida, but owing to a complete breakdown in health was obliged to relinquish the post before the completion of his first year in office.

In 1915 he returned to the Immaculate Conception College, New Orleans, and though never fully recovered from the effects of his illness, spent the last two and a half years of his life at his favorite work of teaching.

Though naturally of an impulsive temperament, Father O'Reilly was endowed with such sound judgment, and had acquired such self-control that it was hard indeed to detect traces of his inherited tendency. He was a profound theologian and logician, was well versed in mathematics and modern languages, had an exquisite knowledge of the ancient classics and was a purist in the vernacular. In things spiritual his perception was clear and far-seeing; he took time to deliberate, but once he gave his decision it was final and invariably correct. If we except the all-important work of forming the character of hundreds of boys who as men looked up to him with reverence, his life was passed hidden away from the outside world. Modest and unassuming to a fault, he endured a complication of diseases for several years with such patience and fortitude that he continued the laborious work of the classroom to the last day of the school

year and to the last effort of his physical resources. At the close of the last school term his health again gave way, and on being removed to the Hotel Dieu for treatment the physicians found such a complete breakdown of his system that a cure or even a relief was deemed impossible. Fortified by the rites of Holy Church and with resignation to the Divine will, Fr. O'Reilly passed to his eternal rest. He spent himself for God, and surely nothing less than God is his eternal reward for his hidden life of praise, reverence and service of his Creator. R. I. P.

Father David W. Hearn S.J.

The death of Father David W. Hearn, S.J., was indeed a cause for the deepest regret to many and especially to the Loyola School. He was always profoundly interested in it, even before he became its worthy Principal, and that interest did not abate when he was called to other fields of labor. Former and present students will recall him for his genial ways and his winning personality. Always kind and fatherly, he quickly endeared himself to the hearts of his pupils.

David W. Hearn was born in South Framingham, Massachusetts, on November 21, 1861, and made his preparatory studies at Boston College. At an early age the Divine call made itself manifest to him, and he was prompt to answer. He felt drawn to the Society of Jesus and applied for entrance into it and was accepted as a candidate. On the feast of St. Ignatius, July 31, 1880, David Hearn, then a boy of eighteen years, entered the Novitiate of the Society, situated at that time at West Park, New York. He spent two years here, laying the foundation, by prayer and contemplation, for his future career. At the end of that period, he went to Frederick, Maryland, for his review of the classics. These studies he pursued for the ensuing two years, when he was transferred to Woodstock College, Maryland. Here he made his higher studies in philosophy and science for the space of three years. Then followed his years of teaching—mathematics at Georgetown; rhetoric and poetry at St. Peter's College, Jersey City, New Jersey; literature to the Jesuit students at Frederick, Maryland—four years in all. Upon the completion of his years of teaching, he returned to Woodstock for his theological studies.

In the year 1895, he was ordained, continuing then another year in the study of theology, immediately after which he was appointed prefect of studies at Boston College, which position he filled for one year. He then made his Third Year at Tronchiennes, Belgium. Upon his return from Europe, he

was made prefect of studies at the College of St. Francis Xavier, New York City, of which college he became president on April 19, 1900. For about six years Father Hearn guided the destinies of St. Francis Xavier's, and made the college well known and respected throughout the country for its scholarship and the prominent men it gave to Church and State. In 1907, Father Hearn returned to Boston College as prefect of studies.

May 20, 1909, saw Father Hearn installed as Principal of Loyola School and Superior of the Church of St. Ignatius Loyola, New York City. This was Father Hearn's opportunity and he seized it. The Church of St. Ignatius Loyola was far from finished, especially in the interior. To the task of making his church as beautiful as possible, Father Hearn betook himself with enthusiasm and a knowledge of such things gleaned from actual acquaintance with several of the grandest cathedrals of the old world. During Father Hearn's incumbency, the work of beautifying the church advanced considerably. Stained glass windows were put in throughout the upper church; mosaic stations of the cross, of surpassing richness and beauty, were installed; the main apse was ornamented with three large mosaics representing the wounding of St. Ignatius at the siege of Pampeluna, the confirmation of the Society of Jesus by the sovereign Pontiff, and St. Ignatius in glory; the walls and pilasters of the church were covered with marble in harmony with the frescoed vaults; marble was substituted for the wooden flooring and plaster walls of the vestibule; the lower church was enlarged, and the number of altars there increased from two to six; a new organ was erected in the lower church; and many other improvements were made. Surely such a list is to the lasting credit of any man, a monument to his sound taste and a testimony to his devotion.

But besides this splendid work for the church of St. Ignatius Loyola, Father Hearn devoted himself to other fields. One of these was the new Regis High School, on Eighty-fourth street, a magnificent institution which is increasing its number of students each year. It is a free Catholic high school, thus affording opportunity for higher education to many a Catholic boy in New York and vicinity. It is a masterpiece of beautiful and useful architecture. The other interest to which Father Hearn gave himself was the erection of a day nursery. This was erected at great expense; it is equipped with all modern improvements, and is one of the best institutions of its kind in the country.

The parish, under his skilful guidance, developed and enlarged the scope of its activities to a very appreciable extent; he gave deep thought and attention to the details of his

various plans, but he was always ready to turn from them when the Loyola School was in question. He it was who made the school more widely known, and kept constantly before everybody the high ideals he wished to see achieved in Loyola. Many of the present students and alumni will recall his instructions at the reading of the monthly marks. Always paternal in character, his deep understanding of boys and their ways was yet mixed with a certain stern sense of duty and occasionally a well-deserved reprimand was forthcoming. Yet no one but respected him for this, and Father Hearn was indeed a popular though conscientious Principal.

On September 27, 1915, Father Hearn was transferred to Canisius College, Buffalo, New York, where he was made dean. It was owing to his declining health that Father Hearn was removed from the trying and wearing work as pastor of the church of St. Ignatius Loyola. His health became worse, not better. It was seen that he was rapidly failing. He realized his condition, and accepted the will of God. He did not give up his work, however, until absolutely forced to do so for lack of strength. He tried to perform his every duty as though he were in good health. The summer saw him decline to death's door, and it was but a question of weeks before the summons of death would come. It came on September 15, 1917, and found him ready. He died fully fortified with the rites of the Church at Cornish, N. H. The burial took place at Holy Cross College, Worcester, Mass. Thus ended a career of devotion to the upbuilding of the two component parts of God's kingdom on earth, the material and the spiritual. Those who were privileged to have him for a spiritual guide, will recall the soundness and solidity of his principles. To the material part of God's kingdom there stand as monuments to Father Hearn, the wonderful church of St. Ignatius Loyola, one of the most beautiful parish churches in the country, as well as the Regis High School, and the St. Ignatius Day Nursery. R. I. P.

The Loyola.

FATHER LEO LYONS S.J.

The funeral services of Father Lyons, who died as the result of a fall, October 13, 1917, from the Marquette Field bleachers, Milwaukee, Wisconsin, took place in the Church of the Gesu on Tuesday morning, October 16.

Probably nobody feels the death of Father Lyons more than the Italian children, among whom the priest had worked constantly since his arrival here. Father Lyons had not missed a Saturday among the Italian children and always taught them at Sunday school. On Sunday night a little band of Italian children prayed before the casket. Three

hundred of them came in a body to pray on Sunday evening beside their dead friend.

The death of Father Lyons is one of the saddest that has ever occurred in Marquette circles. He was always an active worker among boys and hundreds of children throughout the city, in the settlement districts, where Father Lyons had done active welfare work, are mourning his death.

Rev. Leo J. Lyons was born July 24, 1872, at St. Louis, Mo. He received his education at St. Louis University and after his graduation there in 1891 entered the Society of Jesus. On June 28, 1906, he was raised to the priesthood in his native city by Archbishop Glennon of St. Louis. His life as a Jesuit was mainly occupied with the duties of the classroom, which he fulfilled with the devotion and enthusiasm of the born teacher.

The news of his sudden death profoundly affected the several hundred young men who, at one time or another, were his pupils. One and all, they not only admired him for his own scholarly attainments and his skill in imparting to them the culture of a classical education, but they loved him for other qualities which appeal most to boyish hearts, his honest impartiality; his enthusiastic participation in their sports and his whole-hearted sympathetic interest in all their joys and troubles.

Father Lyons spent sixteen years in the schoolroom, those years being about equally divided among Detroit University, Creighton University, Omaha; St. Mary's College, Kansas; St. Xavier's College, Cincinnati, and Marquette University.

In the death of Father Lyons the Society has not only lost an efficient and successful member of its teaching corps, but also an energetic and zealous priest, whose labors were not confined exclusively to the young men of its schools. From the point of view of his priesthood, Milwaukee particularly must deplore his untimely taking-off.

For the past year or more, his zeal and energy had opened up a new and broader field of labor which gives promise of incalculable increment to the future welfare of Milwaukee. He organized the Catholic Instruction League, which, with the approval and sanction of his ecclesiastical superiors, was placed upon a practical working basis. The object of the league is to seek out neglected children of the ignorant poor, and whilst providing as far as possible wholesome indoor and outdoor recreation to impart religious instruction to them which will help them to grow up into honest, pure and patriotic citizens.

By last January he had enlisted the earnest co-operation of more than one hundred young women, largely recruited from the ranks of our public school teachers, who devoted their

Saturdays and Sundays, under his direction, to this eminently useful work distributed through seven large local centers.

Two of these centers muster 400 Italian children in the Third ward and at Bay View, where a settlement house has been purchased and equipped. Two Slavonian centers have been opened on the south side, two others on the west side, and one on the north side, all of which are taking care of upwards of seven hundred embryo citizens of Milwaukee. But a few weeks ago he was called upon to inaugurate a similar enterprise in the city of Kenosha.

In several of these centers, Red Cross work has been taken up with enthusiasm, supplemented by patriotic entertainments featuring our national songs translated into the languages of the parents of the children.

During the months of July and August, instead of taking a well-earned vacation, he undertook what he called his "off-the-streets" movement. With the help of the pastors of the various Catholic churches of the city, he gathered the youngsters of the parochial schools about him daily on the Marquette campus, where he held athletic contests of all kinds, principally of course, the national pastime, baseball. Can anyone compute how many a pang of anguish was spared the hearts of the mothers of these youths who were thus provided with safe, sane and satisfying amusement during the dangerous and trying period of the vacation months? Hundreds of Milwaukee mothers will keenly mourn the passing of Father Lyons. R. I. P.

Mr. William E. Daly.

Mr. William E. Daly, one of our Third Year theologians, died at Woodstock, at 3.45, on the morning of November 9, 1917. In this case death came more as a disappointment than as a surprise, for the Angel of Death had been this brave Scholastic's close companion for the past four years. In 1906, at the age of 19, he graduated from Boston College High School and entered the novitiate at Poughkeepsie, where he was taken down with pneumonia during the second year of his Juniorate. This attack seems to have so weakened his lungs that the fatal disease which finally caused his death became active. It was not, however, until the beginning of his third year of philosophy that the doctors agreed that Mr. Daly had tuberculosis of the lungs. He finished his philosophy, nevertheless, and in September, 1913, undertook the work of a high school class at St. Joseph's College, Philadelphia. It took but a few weeks to convince Mr. Daly and the doctors that he was not equal to this work. The next two years were spent in sanatoriums and in the Franciscan hospital for incurable tubercular patients in New York

city. When leaving the sanatorium for the hospital, Mr. Daly was told by one of the foremost tubercular specialists in the country that he had but a few weeks to live. And this same specialist admitted that he knew of nothing in the laws of nature that could explain the fact that Mr. Daly lived for three years and a half from the time of that decision. The explanation can be found in an heroic fight helped on by constant prayers.

After spending the winter in the hospital, Mr. Daly requested the Superiors to let him go to Woodstock where he could fight his disease and die among his own. A letter written after his return to Woodstock to one of his classmates who was in the regency, describes in Mr. Daly's own beautiful way his manner of acting in the days of his philosophy and the change that God's grace has wrought in him: "I might say here that I have become very happy of late. As you know, I always hated the disease under which I now labor; hated it so much that I even tried to make myself believe that I did not have it. I fought against my common sense, against my surroundings in the one hope that by absolutely ignoring it I might be able to conquer—I failed. But since I have learned to recognize the justice of God in my sickness, since I have learned to bow my proud head and to kiss the cross He in His goodness has sent me, I have been very happy. My mind is contented; my soul is at peace; and I can truly say that I do not fear any suffering or any sorrow that God has in store for me. Indeed, if it were not for the dear lady whom I call my mother, and for the fond devoted sisters who love the very ground I walk on, I see no natural tie which could keep me from welcoming the angel of death to take me home on the morrow. Although sickness has its many dark sides and disadvantages, yet it also has its joys, its consolations and its blessings. Suffering opens up to the victim, I may say, a new field of vision. And I can say for myself that it has brought me nearer to the Sacred Heart than I ever hoped to be at this time of my life. It has brought me into closer communion with my fellowmen and opened up to me some of the noblest and most beautiful emotions of the human heart. It has made me realize that without suffering there is no love; and that he who loves, by that very fact, makes himself a candidate for suffering. Hence do not so much condole with me in my affliction, but rather congratulate me on the blessing that God has sent me."

Kempis says: "Few, by sickness, are made better men." Mr. Daly was certainly one of the few. He always said that the tuberculosis never caused him any great physical suffering, but that it brought on extreme bodily weariness, a con-

stant feeling of lethargy and a yearning for the support and sympathy of others which he always feared was liable to develop in him a weakening of soul and a spirit of selfishness. He therefore used all the force of his strong will to heroically fight these effects of the disease that, in him, would have meant a moral as well as a physical defeat. The memory of the fight he made is an inspiration in Woodstock. He had returned to die among his own; and yet in the following September he asked permission to attend the lectures in theology. This request was granted, as the doctor suggested that class would prove a real blessing to him in his long monotonous day. So, far from yielding to weariness, he plodded off day after day to class. Every step was an effort to him because of his weakness and of the heavy cough that racked his frail body. Still he had a pleasant smile for all who passed, and would always stop at the community chapel to greet his Master in the tabernacle. Often he would be forced to remain away from class to recuperate his strength or to nurse the ravages of fever. His recuperative powers were a puzzle to the doctors. A few days would always find him back again, modestly and joyfully, and with the grit of a martyr fighting out his battle.

This heroic fight against the enervating effects of a dread disease was plainly visible to all who lived with Mr. Daly. It was, however, but a faint manifestation of that greater strength of soul which only a few were privileged to catch a glimpse of. His spiritual life and his devotions were things of the heart and soul. He made no show of piety and admitted nothing like sentimentality into his devotions; but his soul strengthened through sickness in loyal devotion to his crucified Master was firmly grounded in faith, in hope and in charity. His own words quoted above fully describe his true resignation and perfect conformity to God's holy will. His ardent love of our Lord in the Blessed Sacrament was one of the chief sources of this resignation and courage. The Sacrifice of the Mass made such a special appeal to one so tried in the fires of sacrifice that nothing short of obedience could keep him in bed in the morning. Several begged him to avail himself of Pope Pius X's privilege to the sick of receiving Holy Communion twice a week without fasting; for even when feeling best he got but a few hours' sleep in the first part of the night, and spent the early hours of the morning struggling with his cough. A cup of coffee at about two o'clock would have meant hours of relief. But Mr. Daly would not hear of this. He wanted to do something extra in his love for the Master in the Blessed Sacrament. Every morning found him in the little infirmary chapel of Maria della Strada for the quarter-past five Mass, though he was so

weak and choked with the cough that he would have to sit all during Mass leaning his head on the prie-dieu. No one but God Himself knows what heroism it took to be so faithful to this morning visit to our Lady's Chapel for Mass and Communion. It took a faith that could not be blinded by weakness, and a love that could not be daunted by trials.

A card was found in Mr. Daly's room on which he had written: "If you refuse to suffer, you force others to suffer." And this was the keynote of a spirit of charity that was no less heroic than his patience. His clear vision of faith which ever saw the finger of God directing all things, was strikingly manifested when, in the spring of 1916, he received the sudden news of his mother's death. In the very depth of his sorrow he looked up and said: "Perhaps, after all, our love was all too human. We loved her for her own sake and not for God. She is with God in Heaven, so that death will now mean more for me than ever before. And while I live, her prayers at the throne of God will help me in the fight."

Mr. Daly had finished two years of theology and was just beginning the third full of hope and joy at the prospect of ordination when the fatal change came that hastened his death. About the middle of September he caught a cold that developed into bronchitis. This was a serious handicap to his breathing and brought on severe attacks of shortness of breath and choking. He was anointed about the first of October, the bronchitis having so weakened his throat that the tuberculosis became active there. He never regained the full use of his voice which he supplied for in his own jovial way by putting up a sign, "It hurts me to talk, but I am a good listener." About the middle of October Mr. Daly rallied sufficiently to return to class for a few days. It was his last heroic effort. All Saints' Day was the last day on which he greeted his Maria della Strada. For it was on that evening that he suffered a serious heart attack which confined him to his room until he died. He was again anointed on November 7, and on November 8 the severe coughing spells and thirst returned from which he could find no relief. At about nine o'clock that evening he turned to the father who was saying his office at his bed-side, and said: "Pray for me father," and lay back as if for a sleep. He became unconscious and died after seven hours. Thus, until his last conscious breath, he was brave, strong-willed and full of fight. He died as he had lived—a hero of God. He did not fear death. On the very day he died he spoke to the brother infirmarian about the signs of death. He could discuss the subject as calmly as he would a thesis in theology, and when receiving the last sacraments he answered the prayers from his ritual. He used frequently to say that only one thing

worried him at the thought of death, and that was that the thought of death never worried him. Mr. Daly expressed his sentiments on the priesthood, the day before he died, when he said he would fight to live for his ordination until his last breath, and added: "Still, what I am fighting for will prove a real anguish to me. I have never known what real anguish is, but I will know, if as a priest I am forced to sit here idle and useless, having God's great power and not being able to use it for others; for the priesthood is not for ourselves but for others. God's will be done." He did not attain the crown of the priesthood, but we trust that God has given him a crown of which even the priesthood is no guarantee. He has fought the good fight. He has finished the course. He has kept the faith. Mr. Daly summed up his life in four lines underscored in a favorite volume of Father Ryan's poems:

"I tasted all the sweets of sacrifice,
I kissed my cross a thousand times a day;
I hung and bled upon it in my dreams,
I lived on it—I loved it to the last."

R. I. P.

VARIA

War Notes About Ours.

We urgently request all our colleges and parishes to send us the following information for future reference:

1. *The number serving in any branch of the service.*
2. *The killed.*
3. *Wounded.*
4. *Prisoners or missing.*
5. *Honors and mentioned.*

It would be a great help to the Editor were all Ours to send him their College Journals and Church Bulletins.

Address Rev. Editor The Woodstock Letters, Woodstock, Maryland.

Number of Ours under Allied Colors up to January 1, 1918—The number of Jesuit Fathers now under the colors of the various armies of the belligerent Powers in Europe, is as follows: Belgium, 14; Austria, 82; Germany, 376; Italy, 357; France, 740; England, 50; also Canadians, 4, and Irishmen, 16.

Canada. Father M. de la Taille, S.J., C. F., chaplain to a Canadian cavalry brigade writes: "I wish to mention to you a remarkable fact about one of our casualties. As one of the ambulances was leaving the aid post, I asked the men inside, five in number, whether there were any Catholics among them. One of them said he was not, three of them said they were, and I gave them the Sacraments; but there remained the fifth man, who could not speak and answer my questions intelligently. Seeing I could not interpret the poor, faint sounds he uttered, he dipped his fingers into his blood and wrote on the side of the car, 'Yes.' I was not sorry to have risked a few shells for being by that man's side."

England. The part of Stonyhurst College, England, in the war is one that is well deserving of commemoration by a permanent memorial. The services and sacrifices of her sons are not yet complete, and will continue to pile up as the war drags on, but already out of 866 serving, 100 have been killed in battle, 8 have met their deaths otherwise, 8 are missing, 10 are prisoners, and 156 have been wounded. The list of honors include 112 names, amongst whom are no less than three V. C.'s, 19 have been awarded the D. S. O., 47 the Military Cross, and 5 have received a Bar to the Military Cross. To keep these patriotic services and heroic deaths of their predecessors before the generations to come, it has been determined to secure a continued remembrance of their souls at the altar, to erect a monument at the College, to found bursaries for the education of their sons or dependents,

and to erect and equip science laboratories on a scale adapted to meet the large requirements of this branch of study after the war. As to the cost, the College authorities and the Stonyhurst Association place it at not less than £20,000, and a Council has been formed to promote the memorial and collect the necessary funds.

Death of Father Robert Monteith.—The English Province has suffered a great loss in the death of Father Robert Monteith who, while serving as a chaplain with the forces in France, was killed in action on November 27, 1917. He was a man of keen intellect, exceptional talents (especially for Mathematics and Science), and impressive personality; and as a religious he was remarkable for his observance of rule, his spirit of charity, and devotedness to duty.

Father D. Hughes, C. F., Father Theodore Evans, C. F., Father F. Woodlock, C. F., and Father M. Cullen, C. F., have been decorated with the M. C. Father William Fitzmaurice, M. C., is a prisoner of war. Father Day is coming home, invalided from Salonika.

Farm Street.—On September 29 a piece of shell forced its way through the roof of the church into the lowest part of the sanctuary steps. It did not explode and was removed the next day by a policeman.

Lowe House, St. Helen's.—In November, a solemn Requiem Mass was celebrated for those of the congregation (121 soldiers) who have fallen in the war. The ceremony was most impressive, the military authorities being most obliging. The congregation has sent between 1,400 and 1,500 of its 6,000 to the war.

Beaumont and the War.—The following summary of the Service List of Beaumont College is given in the current issue of the *Beaumont Review.* Total number serving, 589; Navy, 49; Army, 540; killed, 100; died, 5; missing 4; wounded, 108; prisoners of war, 4; total Honors, 131; mentioned in dispatches, 118.

Wimbledon College and the War.—Serving in the forces, 478; killed or died while in service, 108; missing, 7; wounded, 99; prisoners of war, 11; total Honors, 72; mentioned in dispatches, 59.

United States. Maryland-New York Province. *Our Army Chaplains.*—There are now seven Fathers of this Province serving as chaplains in the Army: Father G. C. Treacy, at the Base Hospital, Mineola, L. I.; Father R. R. Ranken, at Camp Greene, Charlotte, N. C.; Father H. A. Dalton, at Camp Zachary Taylor, Louisville, Ky.; Father C. F. Connor at Camp Jackson, Columbia, S. C.; Fathers E. T. Kenedy, R. A. O'Brien and D. J. Lynch, "somewhere in France." The extracts which follow are from letters chiefly to Very Rev. Father Provincial:

U. S. National Army Cantonment,

Camp Zachary Taylor,
Louisville, Ky., May 11, 1918.

"The life is rough but enjoyable. There are 92 chaplains in the school. Twenty-one are priests. Order of time: Rise, 5; Mass, 5.30; physical exercises, 6.15; breakfast, 6.30; drill, 7.30-8.30; barracks' inspection, 8.50; International Law, Army Regulations, Military Law and French, 9-12; dinner, 12.30; equitation, 1.30-2.30; first aid, 3-4; sermons, 4-5; supper, 5.30; conference, 6.30-7.30; study, 8-10; taps, 10.30. A very busy day.

Tuus in Xto,

H. A. Dalton, S.J."

306th Field Signal Battalion,

Camp Jackson, S. C.,
May 23, 1918.

"This army life is a funny one in many ways and especially in this, that you cannot tell what is going to happen next. The authorities have a way of arranging things without consulting you at all or even troubling themselves to find out whether your plans agree with theirs or not. As a consequence your time is not altogether your own and so your correspondence is apt to suffer.

"So far I am very much pleased with my assignment and with the officers of my command. Unfortunately but one or two of them are Catholics but all of them have been most cordial and kind to me. Of course they are not as we say 'our kind,' and at first this worldly Protestant atmosphere was somewhat strange and distasteful. Now we more or less understand each other. I have had more than one conversation 'de Deo' with men who seemed to have little thought of another world.

"Our chief signal officer is a regular army man and what is called 'a religious man,' and about a month ago he summoned me to headquarters, and expressing his views on the need of solid religion in the make-up of a good soldier, told me he intended to impose church attendance on all members of his command. Personally I was a little afraid of this and told him so, but he insisted, and so in spite of the customs of the Army, every Sunday morning at 8.30 every officer and man of the Signal Corps, very nearly a thousand men, had to assemble around a platform on the parade ground to hear the chaplain.

"At 8.15 the bugler gave the 'Church Call.' The Companies fell in in front of the barracks, reported, were inspected and at 8.30 the assembly was sounded and each of the three battalions, headed by their respective majors, moved

out by different lines from their quarters toward the platform. There under the direction of the adjutant of the day, they formed in a three-sided hollow square around the platform pulpit. 'Holy Joe,' a nickname in the army for the chaplain, then ascends the bema, calls attention and orders each major to report. 'Battalion A present or accounted for, B, C, etc.' As each major reports he salutes. When he finishes, the chaplain returns the salute. The reports over, the chaplain commands, 'At Ease.' The choir then comes forward, the company song leaders take their places before their companies, something like 'Onward Christian Soldiers' is announced, the cornet gives the note and we begin. After the singing comes reading from the Scriptures, the Douay version; and as we have Jews as well as Gentiles, it is taken from the Old Testament for the most part. Then the chaplain preaches for a while, giving the 'message' as the Protestants call it. Then another colorless hymn, the chaplain calls attention and the Our Father is recited, many, of course, adding 'Thine be the kingdom etc.' At the end we sing 'America,' or 'The Battle Hymn of the Republic,' the chaplain calls out 'Service dismissed,'' and leaving the platform he makes his way as quickly as possible to the K. of C. Hall to say his first Sunday Mass for the boys of his command.

"At home I say Mass every morning in the K. of C. Hall. At present the two army chaplains are taking turns as K. of C. chaplains. The former K. of C. chaplain left a few days ago to enter the army, and the other Catholic chaplain departed with his regiment to Camp Sevier. This change makes quite a little extra work for the remaining priests. It is true Father Jousse, S.J., is in the Camp, but as he is here for military reasons his time is not his own and we cannot rely on him for spiritual help.

"I expect myself to leave Camp Jackson very shortly. We got our orders a few days ago to proceed to Camp Sevier, Greenville, S. C., there to join our own division, the 81st. We have besides been ordered to equip ourselves at once for overseas and be ready to stand inspection on equipment by Saturday, May 25. Of course this may mean immediate departure or it may mean, as it has for others, a precautionary measure followed by a long wait. . . .

"Begging your Reverence's blessing,
C. F. CONNOR, S.J."

CAMP SEVIER, GREENVILLE, S. C.,
May 31, 1918.

"Just a line to let you know I have a new address. We got orders to move Tuesday morning, and by Wednesday evening we were all in Sevier, bag and baggage. . . . This

new Camp is a tent camp, and the first night here I slept literally 'Under the Stars,' no cedars being around. Luckily for me it did not rain. We are getting nearer and nearer each day to field conditions.

C. F. CONNOR, S.J."

SOMEWHERE IN FRANCE, April, 1918.

"Here I have been for the past nine or ten days, momentarily expecting orders to proceed to the regiment which has as yet not been assigned.

"My health has been excellent except for a slight cold caught from drilling, both A. M. and P. M. in the rain, unprotected as to rubbers and of course without umbrella—a thing unknown to army men. We drill and attend lectures till 4.30 P. M., when the day's work is over. I get my food at the barracks for six francs per day, and it is far superior to what one gets at the restaurants and cheaper. I am quartered in a private house in the city and get first-class lodgings for three francs daily. As I am situated between the barracks and a Catholic Church, where I say Mass daily, I consider myself quite fortunate. . . .

"In spite of lectures, drill, etc., I am able to do not a little as priest and chaplain. Since leaving New York I have missed saying Mass only once—when it was too rough. Saturday P. M. I heard confessions; Sunday I said Mass in the Y. M. C. A. building and had a number of communions. On the boat coming over I had a First Communion in mid-ocean, an Extreme Unction and a few confessions and communions almost daily.

"Of course I can never tell you where I am, or for that matter anything very definite. As for first impressions I can only say everything looks rosy for our work. The courtesy of all is marked—the response of the men good. . . . In one city through which I passed, I saw some of 'Ours,' was treated most courteously by them, went to confession and obtained some altar wine.

"There is lots of priestly companionship right here as there are some six or eight 'ammoniers catholiques' here together with whom I have been helping the priests in the city churches by taking one of the Masses, etc. . . .

Tuus in Xto,

E. T. KENEDY."

SOMEWHERE IN FRANCE, May 18, 1918.

"So many things have been crowded into the last few weeks that I have almost dropped letter-writing. . . . Well, at last I have got what I always wished for most—a regiment that is on the line. That the organization should be about 90 per cent. Catholic seems almost too good to be true.

"I am now together with Father Duffy, chaplain of the 165th Infantry, which regiment is the old 69th New York. Any communication you wish to send will reach me if addressed to the 165th Infantry (old 69th New York), A. P. O. 715, A. E. F., France.

"While in a certain city some three or four hundred kilometres from here I met Dr. Dorrance (now Major) from Philadelphia. I also met five or six officers from Holy Cross, a captain from Georgetown, another from St. Ignatius, San Francisco, and a surgeon from St. Louis University. . . .

"I am feeling fine considering the awful rainy weather we have had ever since I landed. The man who called this locality 'Sunny France' had no sense of humor. It is precarious to walk two blocks without your raincoat, and the frequent rains make a mud pie of sidewalks (never of stone), roads and barracks that is unbelievable. But bad as are the streets and barracks, the trenches take the cake. Last Sunday I donned my tin hat and, harnessed with two gas masks, took a peep at a front line trench. The sector is rather quiet though some fighting goes on occasionally. It had rained, as usual, that afternoon, and I soon regretted I had on my better uniform and no boots. The passageways, that are a perfect labyrinth, seem to lead in every direction, so I rejoiced I had a guide along. The passageways of mud are so narrow I wondered how a fat man could squeeze his way through parts of them. There is so much mud and water under foot that Father Duffy, who was with me, while looking down, was struck with a piece of protruding wire dangerously close to the eye. Another protruding wire struck my tin hat and made a 'ping' that resounded for several seconds. In the evening I had a thrilling motorcycle ride to a town a few miles to the rear. We had no lights and I have never known a darker night. It sounds quite tragic to hear a faint 'halt' above the din of the motor vibration and realize that a mistake on your part might be fatal as the guard means business. After the usual formalities and demand for the countersign you proceed only to find at midnight in the town that you have nowhere to sleep. A kind-hearted lieutenant on night duty finally solved it by bidding me take his bed as he would not need it till 8 A. M.

"As to the spiritual work everything looks most promising. Wednesday and Thursday, I heard confessions and will do so again tonight. Tomorrow I shall say two Masses with a sermon at the second. I have been meeting the boys of the regiment and think I can get along with them finely. For six weeks I gave 'talks' practically every Wednesday and Sunday night in a certain cathedral, and then had Litanies

and Benediction. The Y. M. C. A. in one place made a confessional for me and I used to hear confessions there on Saturdays. I distributed many beads and scapular medals for which I had to pay out of my own pocket as I was not in touch with any chaplains' aid and the need seemed pressing. So far I have received only three letters, but now that I have a regiment expect things to be better. I say Mass daily in a church which is the only thing left standing in its vicinity, and it has several ugly shell holes in the tower and one of the sides.

"By the time this letter reaches you we may have moved from here possibly to a more active front, though I know nothing definite. . . . Tuus in SS. Corde,

E. T. KENEDY, S.J."

May 21, 1918.

"Just want to let you know that I have arrived thus far safe. Expect to join my Unit in a day or so. It was a long but very interesting journey. Said Mass every day, not always easy. Lots of confessions and communions. Strange how Catholics turn up. Caught a slight cold on the way over, otherwise I am O. K. Said Mass at St. Francis Xavier's, Liverpool. Did not have time to get to Farm Street.

D. J. LYNCH, S.J."

SOMEWHERE IN FRANCE, May 26, 1918.

"Well, at last I am somewhere in France. Came by way of Liverpool, London, Havre, Paris. Missed the air raid in London by two hours, but saw the real thing in Paris.

"Am now living in the most beautiful town. Father Kenedy left here about two weeks ago, and I have secured his quarters. Hear confessions and say Mass at the cathedral. One of the priests at the cathedral pointed out our old church and college. Was down there for May devotions last night. Father O'Brien and three other Catholic chaplains are staying at this camp.

"Drill every morning at 8.30 and every afternoon from 1.30-3.30. They put great stress on Gas Drill. I have already been in the Gas Chamber, and while there had to change masks. Not so pleasant, especially when you have to walk five or six miles in the hot sun with the masks on.

"Have not been permanently assigned yet, but expect to get orders soon.

"Devotedly yours in Christ,

D. J. LYNCH, S.J."

302nd Labor Battalion.

Fordham University.—Two members of the Fordham University Ambulance Corps have received the French War Cross—Albert Fetter and Joseph Braney.

Georgetown.—Since September, 1917, efforts were continually made to secure recognition for the military training being given at the University, under the instruction of Major E. V. Bookmiller. Quite recently these efforts were regarded favorably by the War Department, and Lieutenant-Colonel John Pitcher was detailed to proceed to and make an inspection of Georgetown University, Washington, D. C., under the provisions of General Orders 49.

The Colonel proved a thorough inspector. But while the examination was rigid and the more welcome for this reason, we all felt the charm of Colonel Pitcher's amiability and we are sincerely grateful for the kind words of encouragement he addressed to the unit at the conclusion of the inspection.

Shortly afterwards the Reverend President of the University was in receipt of the following letter:

ADJUTANT-GENERAL'S OFFICE,
WASHINGTON, February 9, 1918.

PRESIDENT GEORGETOWN UNIVERSITY,
WASHINGTON, D. C.

MY DEAR SIR:

In response to your application for the establishment of a unit of the Reserve Officers' Training Corps, I have the honor to advise you that after consideration of the report of inspection of the University, Major E. V. Bookmiller, United States Army, Retired, has been detailed, in orders from this office, as professor of military science and tactics at the University in addition to his present duties as director of civilian marksmanship; and a bulletin has been drafted this date establishing an infantry unit, Senior Division, of the Reserve Officers' Training Corps.

Very respectfully,
G. H. SHIELDS, JR.,
Adjutant-General.

Course in Navigation.—One of the many innovations at Georgetown necessitated by the entrance of the United States into the world-war, is a course in Navigation, offered to those students who are preparing to enter the Naval Academy as Reserve Officers. Six periods a week are devoted to this course. The text-book, exercises and arrangement of topics are the same as those at Annapolis. Great interest has been aroused, and should the number of special students from outside warrant it, a parallel course for their benefit will be given at a more convenient hour. It is hoped that a Naval Officer will be detailed to give some of the lectures and a practical cruise will, if possible, be arranged towards the end of the term. The Director of the Georgetown College Observatory, Father Archer, is in charge of the course.

Missouri Province. *Jesuit Colleges Playing Noble Part in War.*—Rev. Father Alexander J. Burrowes, S.J., Provincial of the Missouri Province, speaking on what the colleges of this Province are doing for our country, said: "We have eight chaplains from our colleges in the government service. Father Talmadge, of Detroit, is at Camp Joseph S. Johnston, Jacksonville, Florida; Father Kane, of Omaha, is at Fort Sill, Oklahoma; Father Corboy, of Omaha, is at Camp Funston, Kansas; Father Ryan, of Prairie du Chien, is at another southern camp, as is Father Mortell, of the same college; Father Westropp, Father Kiefer and Father Bennett are doing chaplain's work among British troops in India.

"But the banner page of our history in this war is being written by the young men of our colleges. Many of our schools have given to Uncle Sam, in students and alumni, as many as their entire student body numbered before hostilities opened. Very few American colleges can show a like record of loyalty and service. St. Louis University has 2,000 stars in her service flag; Loyola University, of Chicago, has more than 1,000; Marquette University, at Milwaukee, about 800, and Creighton University, at Omaha, the same number; the University of Detroit, one of our youngest colleges, has close to 300, and is giving more every day.

"Every college in the Province had compulsory military drill for several months after war opened. That this was of great benefit is attested by the large percentage of our students who won commissions in officers' training camps throughout the country.

"In addition, government radio schools have been started at St. Louis, Milwaukee and Detroit, which will send graduates directly into the army."

Since this was said another chaplain has gone "overseas," Father Hamill.

War Cross to St. Louis University Student.—A French War Cross has been awarded to an American Catholic college student, John Valle James, eighteen years old, son of John M. James, of Webster Groves, St. Louis, Mo., for exceptioneal bravery in transporting wounded from the battlefield during the French offensive at Verdun. James, together with three other American boys, all of whom are members of Section 2 of the American Field Service, was selected for the signal honor. James was a student at St. Louis' University when he left for France in the spring of 1917.

Other Varia

Belgium.—*Death of Father Van Ortroy, Bollandist.*—From Belgium comes the news of the death of Rev. Father Van Ortroy, who has passed away at Brussels in the sixty-fourth year of his age, after 49 years of religious life. He belonged to that "corps elite," which forms the Bollandists in the bosom of the Society of Jesus. These religious consecrate themselves entirely to the study of historical sciences, bringing to them the most efficient methods of modern criticism. The learned of two worlds delight to visit, on their passage through Brussels, the laboratory of the Boulevard of St. Michael. Despite the fact that they are engaged in the research of details, the study of the obscure languages and sciences, and forever live the life of the past, Father Van Ortroy, like all of the Bollandists, had a wonderful sense of human realities, and a perfect comprehension of the tendencies and needs of the day.—*Exchange.*

Brazil. *The Oldest Jesuit in the World.*—From a correspondent in Brazil, we have received the following: "The Woodstock Letters, Vol. 46, No. 3, page 396, notes that Father J. B. Guida, Denver, Colorado, is the oldest Jesuit in the world. As a member of the Society he beats them all, but not by age. Our second chaplain here of the 'Santa Casa,' in Port Alegre, Father Charles Blees, S.J., was born on June 17, 1824, ordained priest in 1848, entered the Society October 15, 1853."

Buffalo. *St. Michael's Church. Father Wessling Preaches the Novena of Grace.*—Father Henry J. Wessling, S.J., preached the course of sermons for the Novena of Grace. The following account appeared in the Buffalo *Morning Express*:

"The Rev. Henry J. Wessling, S.J., the first blind man to be ordained a Catholic priest in 300 years, preached his first sermon last night in opening a novena to Saint Francis Xavier in St. Michael's Church on Washington street.

"When the chimes in the tower rang out at 7.30 o'clock, there were less than a dozen pews vacant in the rear of the church. Washington Street from Chippewa Street and from Tupper Street was dense with umbrellas under which men and women hurried to find a seat in the church. In another fifteen minutes, one heard in the silence of the church the scrape of many chairs on the marble floor before the side and the high altars and saw women moving about in the light of the many candles on the altars placing chairs before the altar rail.

"Into the sanctuary, just at the stroke of the quarter hour, faintly heard in the interior of the church, altar boys moved

to their places on each side of the high altar. Father Wessling followed them, his hands clasped before him. At his side another priest walked, guiding the steps of the blind Jesuit.

"They knelt before the altar while the boys of the sanctuary and the men and women of the choir in the rear of the church and all the thousand voices of the worshippers joined in the singing of the hymn of praise and supplication to Saint Francis.

"Guided then to the steps, Father Wessling made his own way to the pulpit, his right hand guiding him. All his movements were sure. He rested both hands for a moment on the railing of the pulpit. He stood there, a broad-shouldered man in the white surplice. The glasses he wore were black. The congregation noted the high, wide, bulging forehead and the dark full cheeks and marked in the countenance a masculine strength which played a kindly, patient benignity characteristic of the priest who waited, worked and prayed that after the accident here at Canisius which robbed him of his sight, he might not be denied the privilege of the priesthood.

"It was a simple sermon he preached, an exhortation to prayer in common during the nine days of the novena for the spiritual blessings of grace for the suppliant. He did not talk as the blind usually do, in sharp staccato phrases, but in a soft and mellow voice, richly modulated. His phrases had a rhythm and a grace of diction singularly pleasing to hear. His thoughts were expressed as clearly and as simply as the statement of the text, quoted from the Acts of the Apostles. He sought emphasis in a low persuasive tone, rather than in higher inflections of the voice. And he used gestures, just a few of them, fitting the appeal of the moment. He absorbed attention. The church was so silent that his lowest tones were heard in the choir loft.

"The sermon over, Father Wessling turned with the ease and the certainty of a man whose sight is not impaired, and walked slowly down the steps of the pulpit."

California Province. *Montana. Father Vrebosch and a Devoted Indian Tribe.*—Father Vrebosch has been in the Crow Mission for eighteen years and knows his Indian people inside and out. He has a flock of 1,200, small to be sure, but unusually deserving of the charity which will build them a chapel and school.

Their faith is strong and their lives are pure and they willingly make sacrifices that are almost incredible to attend to their religious duties. Old men and squaws will travel to Mass a distance of twenty miles with the thermometer 30 degrees below zero.

And Father Vrebosch says: "When Mass is celebrated the majority receive Holy Communion. Before they leave on their long homeward journey they eat their dinner in our shack of a church. This is not seemly in the house of God and the Indians know it. But what can they do? Our Indians will contribute their labor to build a badly needed chapel and school if I can provide the material."

As an evidence of the real Catholicity of this model Indian tribe Father Vrebosch mentions the incident of the old squaw who, after confession, said: "Father, there is great suffering all over the world and the Great Father of Prayers (Our Holy Father) is in distress. Do you think it will help him if I offer up my Communion tomorrow for his intention?"

ENGLAND. *Notes from Letters and Notices. Mount St. Mary's College. Diamond Jubilee.*—On Saturday, December 8, 1917, the College celebrated the diamond jubilee of its foundation seventy-five years ago. The proceedings included the investiture of the president of the Old Boys' Association of the College, Mr. Martin J. Melvin, with the insignia of Knight Commander of St. Gregory, an honor conferred upon him by His Holiness, Pope Benedict, in recognition of his services on behalf of Catholic movements. Mr. Melvin has displayed a very practical interest in the scheme for providing Catholic Huts for soldiers at the front; and has been mainly responsible for the latest Hut to be established, which is to be named after the Mount.

Oxford. Plater's Hall, S. J.—The Oxford Magazine, December, 1917, informs us that "this Hall, which has been known successively as Clarke's, Pope's and Plater's Hall, has won, perhaps, more distinction in proportion to its numbers than any other society in the University. In less than 20 years it has had credited to it seven Firsts in Greats; three Firsts in other Final Schools; nine Firsts in Classical Moderations; four Firsts in Mathematical Moderations; the Hertford, Craven and Derby Scholarships; and among University prizes, the Latin Verse, the Gansford, the Lothian and Charles Oldham twice."

Father Martindale has been appointed lecturer at University College, his lectures this term being on Horace. He is the second of the Society to occupy such a position, the other being Father Thomas Fairfax, at Magdalen College.

Stonyhurst. Father Cortie was re-elected president of the Preston Scientific Society for the seventh year in succession.

Stamford Hill.—The College cellars and lower floors are very popular places of refuge during air-raids; and those who go there, largely Jews, are marshalled by the police.

London. Belgian Missionaries.—There is here in the

heart of London a centre of Catholic works for the religious, moral and patriotic welfare of Belgian Refugees, and in that centre there is a room where innumerable helpful activities are going on day and night, presided over by a young Belgian Jesuit Father, who does the work of four men. Entering this room I found myself against a company of Belgian Jesuit Fathers, who were about to embark for misisonary work in the Congo. They were due that night at a British port to start at midnight for their far destination. It was an icy night, and before them in the gloom, lay innumerable dangers, the perils of the sea intensified by the War. These young men, in whose clear eyes and on whose quiet brows shone the consecrated vigor and hope of their high mission, were bereft of their country, exiled from their seminaries, parted from their own families. Yet there amidst the tumult of War the Church was carrying on her work, sending the sons of St. Ignatius, the Foreign Missionaries to whom Catholics all over the world and not least our own Empire owe so much, out to carry the torch of Christianity and civilization into the heart of Africa.

FRANCE. *The Beirut University.*—At the outbreak of the war, the College of Beirut, which is under the supervision of French Jesuits and protected by the French Government, was immediately involved in difficulties. After fruitless efforts by the American Consul to save the College it was at last handed over to the Turkish officials.

GEORGETOWN UNIVERSITY. *Seismic Observatory.*—In accordance with a request from the government of Guatemala, sent through its Minister, Mr. Joaquin Mindez, a statement was prepared by Rev. Francis A. Tondorf, S. J., Director of the Seismic Observatory, in regard to the recent earthquakes in Guatemala, to the effect that there was no immediate danger of any serious return of the disturbance. The following letter of thanks was received:

LEGACION DE GUATEMALA,
January 28, 1918.

DEAR FATHER:

I received the memorandum which you were kind enough to send me at my request, referring to the earthquake at Guatemala.

Your memorandum will be very much appreciated by my Government, to which a copy and translation was sent on Saturday, and I am sure will be much cheered by what you say in it referring to immediate further movements.

Thanking you again for your kindness, I remain,

Very truly yours,

JOAQUIN MINDEZ.

New Rector of the University.—On May 1, by a decree of Very Rev. Father General, the Rev. John B. Creeden, who for the past twenty years, first as professor and later as Dean of the School of Arts and Sciences, has been associated with Georgetown, was appointed Rector to succeed the Rev. Alphonsus J. Donlon, who went to assume parochial duties in the city of Boston.

War Activities.—No college has done more to adapt the life and energy of its educational forces to the insistent war demands of the government than Georgetown. The Law School has confined itself to cramped quarters and given over its new building to the Government; the University Hospital has placed three hundred beds at the disposal of the Navy; the whole student body of the Medical School has been inducted into the reserve service of the army; several members of the various faculties have tendered very valuable aid in the solution of practical problems that are vexing the administration. Besides, Father Archer's course in Navigation has grown wonderfully in popularity and has lately received high recognition from the Navy officials, while the Aviation School under the direction of Professor Walter G. Summers, S.J., has been the recipient of much useful material from both the Army and Navy, as well as from private benefactors, an undoubted sign of the necessity and efficiency of the course. The military unit at the College has sent its first graduating classes to the camps at Meade and Plattsburg where the boys will receive the intensive training to fit them for active service. And in addition to all this Georgetown's direct contribution to the man-power of the American Army stands at the moment—1,406 students, of whom six have received decorations for distinguished conduct and eleven have been called upon to make the supreme sacrifice for their country's cause. It is a record that every Georgetown man is proud of and compares on a par with that of any other university in the land. There is here no difficulty in answering the question, "What has Georgetown done for the war?"

Visit of Lieut. (Father) Marcel Jousse, S.J.—Quite unexpectedly there wandered into our midst one morning early in April a distinguished French soldier, who combined the character of Jesuit priest and lieutenant in the French light field artillery. He remained with us for several weeks and during that time made a number of addresses, which were remarkable for their striking patriotism and the deep convictions they expressed on the war. Father Marcel Jousse bears upon his breast the Croix de Guerre thrice decorated, and the Legion of Honor for notable conduct in recapturing practically unaided two hundred yards of previously evacuated trench. He is a member of the French

Artillery Mission dispatched by the French Government to this country in order to aid in training our Artillery forces. At the present time Father Jousse is detailed to Camp Jackson, Columbia, South Carolina, where he is instructing American officers in the use of the French 75-cm. gun, the most effective field piece of the whole war.

India. *Ceylon. The Kandy Papal Seminary.*—The Papal Seminary at Kandy (Ceylon) was founded by His Holiness Leo XIII in 1893 for the training of secular clergy for all Indian and Ceylon. The seminary is conducted by the Society of Jesus of the Belgian Province, and, during the past twenty-four years, it has sent out 180 priests—nearly all children of the soil—to labor amongst their brethren.. It would appear that owing to the loss in the rate of exchange, the money sent annually by the Propaganda in Rome has been reduced almost by one-third, and there is a deficit of £1,000 to be made up. The Rector, Father L. Vossen, in a letter dated November 29, 1917, which is published, states: "Some eighty young men are being trained here for the priesthood. In a few days fourteen of them will be ordained by His Excellency the Delegate Apostolic. Their places should be taken by the candidates whom the Bishops of India are presenting to me in great numbers, but to my great sorrow and that of the zealous Bishops, I must refuse admission." The devout children of Erin have not been slow to respond to the appeal, as a long list of subscribers appears in the *Irish Catholic.* The saddening feature of the situation is that Indian Catholics should have to depend on outside help to provide their spiritual requirements.

Catholic Herald of India.

Death of Father Joseph Cooreman.—Father Joseph Cooreman died March 1, at his Grace the Archbishop's residence. The popular Vicar General of Galle (Ceylon) had come to Calcutta a few weeks ago to recover from the effects of a severe illness. So rapid and favorable was the progress of his convalescence that he was soon able to visit Ranchi, and after a few days' rest, to proceed to Darjeeling. A chill caught in the Darjeeling train at Ghoom forced him to anticipate his return to Calcutta, where he arrived last Thursday in an indifferent state of health. He went about as usual, feeling nothing much the worse for the fatigues of his journey, and next morning was found lying peacefully on his bed, with eyes and mouth closed, but dead. He had succumbed without agony to heart failure.

Father J. Cooreman was born in Ghent (Belgium) on February 5, 1861. He joined the Society of Jesus at the age of eighteen and came out to Ceylon in October, 1895, together with His Lordship Mgr. Van Reeth. He had

been appointed Vicar General to the new Bishop of Galle, a post he occupied till his death.

The fact that for fully 23 years he stuck to his work, without a single holiday, amidst the same surroundings, in the same small and narrow cell, going day after day through the same routine, in the same heavy, unchanging climate, looking upon the same background with its rolling sea, and the crumbling walls of the old Dutch fort, is sufficient evidence of the man's oneness and steadiness of purpose, and his unalterable sense of duty.

Whoever has sailed round the Southern beach of Ceylon must have noticed the white twin towers of the Cathedral Church, rising high above the palm groves. The old church stands on the top of a hill; a straight path runs between two dilapidated Dutch guns up to an imposing flight of steps that lead into the church. Is was on the top of those steps that the popular Vicar used every evening to sit amidst the silence of the old Calvinistic town, catching at the first breeze swept up by the waves and watching the sun set far out over the sea. Ten years ago I found him there sitting on his favorite spot and asked him: "Do you feel warm?" He dryly answered: "I have been feeling warm these thirteen years now."

Father Cooreman possessed an inexhaustible fund of anecdotes and witticisms, and his cleverness at repartee, his never-failing humor made him a most delightful companion. This sunny geniality coupled with an extraordinary talent for administration, seems to have been a family feature. His brother, Mr. G. Cooreman, has been for nearly 30 years Speaker of the Belgian House of Commons, and though a staunch Catholic, was the favorite of all parties, never losing countenance amidst the most stormy debates, and frequently closing a regrettable incident with one of his dry, unexpected jokes that brought the House down amidst roars of laughter.

Father Cooreman was well known and universally respected, not only by the Catholics of Galle, indeed of the whole Island, but by members of all creeds. That he had a special place in the hearts of the children could not be doubted, for they, as soon as they knew the news, flocked with streaming eyes to make the Stations of the Cross for the kind Father who would never more share in their innocent amusements. The poor gathered in little groups to bewail the loss of so good a friend, and rich and poor alike vied with each other in their expressions of respect and sympathy. The fact that Father Cooreman had died in a foreign land away from his loved Galle was loudly lamented, and one generous member of his flock, begged that his remains might be brought to Galle for interment, offering to pay all expenses.

Her generous offer was refused as the Rev. Father was not only a priest but also a religious, who, if he has died out of his own house, has died among his brethren in Bengal and would be laid to rest with them.

Father Cooreman was a most faithful correspondent of THE WOODSTOCK LETTERS. R. I. P.

Karachi.—Our American missionary, Father Denis Lynch, writes from St. Patrick's, Karachi, Sind, January 24, 1918:

"Submarining has disarranged our overseas correspondence. We are engrossed, too, in our new and now familiar work. Indian ways are now as intimately known as Broadway (New York) is to those who enjoy it; or as the Bowery to those who live in and love the lower regions of Manhattan. The people of India are kindly and extremely courteous. The sharper and juster foreign critics speak of 'the exquisite courtesy of the East Indian,' and they are right. This courtesy, natural and sincere, leaves you always at your ease, not as the proud and self-sufficient etiquette of other lands. One never fears an insult or rudeness in India. You may walk along the streets in the most outlandish garb or manner, and nobody stands to stare at you. But if you have at all the appearance of a teacher or priest, venerable long-bearded Moslems will salute you with what may be called cordial reverence. They are a simple and grave people and usually poor. The never-failing salaam-peace, the brief salutation on meeting and parting, is as frank as it is respectful. And, while many an immigrant illusion vanishes in a growing experience, yet the people gain in a long acquaintance. They are a reverential and religious people. Temples abound and mosques; and nothing is more ordinary than to see Mahometans kneel at their usual hours and bow the head to the ground, to acknowledge and honor Allah with sincerest reverence. Sometimes the Hindus speak of themselves as pious, and of the Mahometans as bad; but the latter, in creed at least, have the advantage. We are told that a procession of the Blessed Sacrament might pass through the heart of a native city or quarter, and the Hindus would kneel while the Mahometans would look on with respect.

"In the port cities there is a great mixture of population, with the consequent variety of dress; but inland the native population is more uniform, and most interesting. The family and social life of the native people are, however, never reflected in the ordinary newspapers in English—a sign of the aloofness of the editors. There is enough about native politics which merit less notice; for politics which put an old theosophical renegade—Mrs. Annie Besant, at the head, are helpless, to say the least.

"In the babel of Indian tongues it is surprising how easily

a stranger can get on. The people are quick, and the conventional Hindustani—a mixture of Sanscrit, Arabic and Persian—is understood more or less everywhere. Besides, of course, very many know English.

"The climate of India is very much calumniated. After an experience of two years in the northwest, one must admit that the climate is in great part ideal. For months together the days are cloudless and brilliant; the evenings and nights perhaps without parallel. We have a month of real heat, but even then the nights are pleasant.

"Catholic life in India is most consoling. One finds nothing better anywhere. There is tender love of the Church and great piety; and furthermore, great generosity. A poor man or woman will come—it is an everyday occurrence—with eight and a half rupees for a High Mass for the dead or in honor of some Saint. Anniversaries of the dear departed are never forgotten. We will have four or five in a church every week, and offerings for low Masses have to be sent elsewhere. People are intensely devout to the Blessed Sacrament, the number of frequent Holy Communions being very great. The First Fridays are crowded, the Church packed for the Holy Hour in the evening. Every Friday there is Exposition with singing during Mass. The people are reverential and warm-hearted and extremely easy to guide.

"We feel the pressure of war, as everybody does. High prices for food, clothing, rent, everything. As we are near the theatre of actual fighting, there is much war movement in India, especially at the ports. Many wounded men return, and some never.

"All our U. S. Missionaries are well and doing well. We have lately gotten three Scholastics (Belgian, I think) from Calcutta, but a contingent of eight or so Fathers from Europe were not allowed to come.

Yours,
"D. Lynch, S.J."

The Konkani Messenger.—Under appointment by His Lordship, the Bishop of Mangalore, Father C. P. Gonsalves, S.J., of St. Joseph's Seminary, Kankanady, S. C., has begun to edit a *Messenger of the Sacred Heart of Jesus* in the Konkani language. It is intended for thousands of Konkani Christians who have hitherto been deprived of spiritual reading. The first number was announced for January, 1918. Our readers are requested to pray for the success of this new venture for the honor of the Sacred Heart.

Mangalore. St. Aloysius' College. Annual Report for 1916-1917.—His Excellency Lord Pentland, Governor of

Madras, visited the College on October 15. In his reply to the address of welcome presented by the staff and the students, he was pleased to express his opinion of this institution in these terms: "I am sure that we may all heartily congratulate the Rector and the staff on the record which they have been able to present today, on the successes which the College has won in the examination field, on the sound principles by which the life of the College in all its manifold activities is influenced and guided, and on the excellent and cordial relations which exist between the staff and the students. The Madras Government know well and appreciate gratefully the valuable work which St. Aloysius' College has carried on for so many years."

Strength and Attendance.—The total number of students on the rolls at the close of the academic year was 1,403. This total was made up of 197 in the College Department; 253 in the High School; 396 in the Lower Secondary, and 557 in the Primary Department. The average daily attendance was 1338.7. We have again to regret that we have been obliged, for lack of accommodation, to refuse admission to several applicants to the Secondary Department.

Staff.—There have been several changes on the teaching staff. Rev. Father D. Ferroli has gone to the House of Studies at Kurseong for his Theological Course; Rev. Father N. Fernandes, to Tellicherry, in charge of St. Joseph's European School.

We are extremely sorry to record the retirement of Rev. Father Thomas Noronha, after seventeen laborious years in the College. During the last five years he also worked at the organization of the School Department with remarkable success. He has now been lying over a year in a condition apparently beyond the reach of medical aid.

Rev. Father L. Proserpio has returned from Ranchi after a year's absence, and Rev. Father A. Ambruzzi, A.B. (Hons.) Cantab., F.R.H.S., who arrived last month, will join the College staff in January, 1918.

Examinations.—The results of the Secondary School Leaving Certificate Examination were very good, and better even than the highly satisfactory results of the previous year. Sixty-five candidates were presented for the public test, and fifty-five were declared eligible for admission to University courses of study. Five more who had taken Commercial Subjects likewise completed their certificates. We believe that this year's class has established something of a record in an examination which presents, year after year, puzzling problems to teachers and students. Our School averages went well over the Presidency averages.

Ranchi. Ordinations.—On Sunday, December 23, 1917.

the Catholic Community of Ranchi witnessed a ceremony to which they have not as yet grown used, and which constitutes an epoch in the history of the mission of Chota Nagpur and an event of the first importance in the annals of the Archdiocese of Calcutta. In 1902, when the Apostolic School of Ranchi was begun, many laughed at the incipient institution as a recreation of Utopians. Others were decidedly opposed to it. But whatever objectors had to say, the fact was and is that with God there is no distinction of persons, and that for the four last years worthy priests have been forthcoming from among the school's old pupils. Our Archbishop was not slow in having his own seminary, and this year has seen what we ardently hope will henceforth be an annual ceremony, the ordination of four of its alumni; one Anglo-Indian, two Oraons, and one Munda were raised to the highest dignity man can receive on earth, that of the only true priesthood, the Catholic Priesthood. Four others then received also the sub-diaconate, and three more the minor orders. With those who have already the last mentioned orders, we have the bright prospects of seeing yearly ordinations up to 1920 without interruption.

The proximity of Christmas rendered the assistance from the far-off Mission stations rather difficult, still there were a good many people from closer stations at the ceremony. Many of those present shed tears on witnessing young men of their race blessing them for the first time with their newly anointed hands. For them all it has been a day of deep consolation, but especially so for the Fathers of the Mission when they saw those whose parents a generation or so ago were still pagans receive the Sacrament of Holy Orders. The future of the Mission is now on a sound basis, as far as a steady supply of zealous workers will be assured, although for the present the number is still too small to afford any appreciable relief.

IRELAND. *Death of Father Edmund Hogan.*—Professor Douglas Hyde contributed to *Studies* for December, 1917, a finely worded notice of Father Hogan's life and work. It opens thus: "At a ripe old age, loved and admired by a large circle of friends, and honored by scholars in many countries, there passed away from us on the 26th of November, the Rev. Edmund Hogan, S.J., D. Litt. A connecting link with the era of O'Donovan and O'Curry, he was himself a distinguished and brilliant scholar, a pioneer in many fields of Irish History, philology and topography."

Father Hogan was born near the Cove of Cork on January 23, 1831. He entered the Society in 1847, was ordained in 1856, and after thirty years of service as a writer, teacher and missionary preacher, became Fellow, in Celtic, of the

Royal University in 1887. From that year till the University was dissolved in 1909, he lived and wrote and taught at the old University College at St. Stephen's Green. To elucidate the early history of the Society in Ireland, he devoted unsparing labor: the well-filled volume on the *Distinguished Irishmen of the Sixteenth Century* gives, by no means, all that he sought out and published in this field. The thirty-eight numbers in his bibliography (*Studies,* Dec., 1917, pp. 668-671) ranging from 1866 to 1910, all testify to his scholarship and marvellous power of perseverance in research. The volumes published by him as Todd Lecturer in the Royal Irish Academy (1892-1895) added much to the knowledge of the older Irish texts. But the crowning work of all was the great quarto of 700 pages, "Onomasticon Goidelicum Locorum et Tribuum Hiberniæ et Scotiæ," prepared between the seventieth and eightieth years of his life, and published by the Royal Irish Academy in 1910. "It is a book which is, and will remain," writes Dr. Douglas Hyde, "indispensable to every student of Irish literature: to his own memory he has erected a *monumentum aere perennius.*" In it the utmost limit of condensation of matter had to be reached, owing to the meagre resources of the Academy: had Father Hogan anything aproaching and full opportunity of using his accumulated materials, the work could fittingly have occupied many further volumes. The account of his life already drawn on, prepared by one who was long his colleague as examiner for the Royal University, notes that "there was about him a kind of massive dignity and an impressive imperturbability of temperament, while his manner was always courteous and agreeable." Those who were nearest to him in domestic and religious life can add that a dominant note in his thoughts was always that unflinching thoroughness and sensitiveness of the virtue of faith, which is the abiding foundation of all that is best in the really Irish Catholic. Doubtless Father Hogan gained much in this direction from his labors on the records of Irish martyrs and confessors. With his marvellous memory accurate and clear to the last, he worked up to a late hour on the night before he died, directing the details of proof concerning the Irish Jesuit martyrs of the Sixteenth and Seventeenth centuries, for the Apostolic Process now proceeding in the Diocesan Court at Dublin. His eighty-seven years of service could have no finer conclusion.

Award of the Distinguished Service Order.—Father Henry Vincent Gill, who has been a chaplain to the forces on the western battle front since the opening months of the European war, has added to the previous award of the Military Cross the much rarer distinction of the Distinguished Service

Order (D. S. O.). Father Gill graduated at Cambridge a few years ago as an advanced student in Physical Science, following a two-years' course of research work at the Cavendish Laboratory there, under Sir J. J. Thomson, President of the Royal Society, and now Master of Trinity College, Cambridge. He subsequently proceeded to the degree of A.M. in that University. When Cardinal Bourne was elevated to the Sacred College, and subsequently visited the Catholic Hall at Cambridge, Sir J. J. Thomson attended the reception, and in his tribute to the value of the work of Catholic students there, singled out the research work of Father Gill at Cavendish Laboratory for its marked thoroughness and scientific distinction.

Cromer Greek Prize Won by a Scholastic of the Irish Province.—Early in 1917 the Earl of Cromer, notable for his long career as British Representative in Egypt since 1880, and recently President of the Classical Association of England, founded an annual prize of two hundred dollars, to be administered by the British Academy, for the best essay on any subject connected with the language, history, art, literature or philosophy of Ancient Greece. His purpose is defined to be the maintenance and encouragement of the study of Greek in the national interest; preference to be given, in the approval by the Academy of subjects proposed by competitors, to those which deal with aspects of the Greek genius and civilization of large and permanent significance. Essays submitted are not to exceed 20,000 words, exclusive of notes: and publication of the winning essay each year is to be made through the Journal of a learned Society or in some other suitable way. The first award was made in March, 1918, to Mr. Aubrey O. Gwynn, S.J., A.M. (National University of Ireland) for his essay on the "Characteristics of Greek Colonization." Mr. Gwynn is at present a classical master at Clongowes Wood, following on two years' residence at Campion Hall, Oxford, as Travelling Student of Classics, N. U. I. This distinction—the highest in the new university—was won by Mr. Gwynn in 1915, with the A. M. degree in Classics. His dissertation on that occasion, treating of the School of Rhetoric in the Roman Empire, elicited very high praise from the External Examiner, Professor R. W. Conway of Manchester. It has been further elaborated during Mr. Gwynn's stay at Oxford, and it will appear in print as soon as possible. The Cromer Prize Essay will, it is understood, appear in the *Journal of Hellenic Studies*. A previous winner of the Travelling Studentship in Classics at the National University was Mr. John J. A. Coyne, S.J., A.M., who proceeded to the University of Innsbruck, and has been unable to leave Austria since the beginning of the European war.

Our Juniors at the National University.—The remarkable successes of the University Juniorate, now resident at Rathfarnham Castle, Co. Dublin, were fully maintained at the degree examinations of last Autumn. Those who graduated took the highest places in their respective groups, which included Celtic Studies, French and German, Experimental Physics, Political Economy and National Economics, History. Those who are approaching the close of the three years' course for degrees have also attained high distinction, and at Entrance the first scholarship in Classics has been won in the present session.

JAPAN. *Father Mark McNeal, Lecturer in English Literature in Imperial University.*—Father Mark J. McNeal, S.J., has been appointed lecturer in English Literature in the Imperial University of Japan. Father McNeal's own modest note tells the fact and we print it below:

Dear Mr. Boyton—Please tell my Alma Mater quietly that thanks to her bestowal of a Litt. D., I have been able to put her name on the map of Japan. On January 18, I was appointed Lecturer in English Literature in the Imperial University of Japan, and you may be sure that I waved the Blue and Gray vigorously before the eyes of the Faculty as I was presented to the President and his aids in the place called "Goten," which being interpreted, is the Professor's recreation hall. I am the first American since Lafcadio Hearn (if he can be called an American) to hold this post. My immediate predecessor, the late lamented Professor Playfair, was a Canadian. All the others were English.

I give four lectures a week: 1—On one of Hardy's novels; 2—Prosody; 3—Drama; 4—Comparative Studies.

MISSOURI PROVINCE. *Prairie du Chien. Campion College. New Rector.*—On March 31, Father Albert C. Fox was made Rector of Campion College to succeed Father George R. Kister, who had served six and a half years.

Father Hagen's Old Observatory.—A well-nigh historic building was recently torn down here at Campion. It was the old astronomical observatory built in 1883 by Father John Hagen, S.J., then Professor of Mathematics and Astronomy at Campion College, and now head of the Papal Observatory at Rome. The building, which had served its day and was no longer fit for any use, was constructed under the personal direction of Professor Hagen; and in the old College Catalogue for 1883-4 we read:

"In the beginning of this year, a dome, 13 feet in diameter, was built on the College grounds. Here the equatorial and other instruments purchased the preceding year were set to task. The plan of the building has been taken from the

Publications of the Washburn Observatory, at Madison. While on a friendly visit to the Director, Professor Edward S. Holden, the students' observatory there was personally inspected, with a view to the better execution of our own. We here gratefully acknowledge our indebtedness to Director E. S. Holden for many valuable suggestions, and, in particular, for a fine set of rollers, contributed by him to the Observatory."

This same year, "regular work of observing known variables" was begun, and a "series of observations on Suspected Variables was undertaken by two observers and reduced." The results were published in the Annals of Harvard College Observatory. And we read further on that, "As a further progress in our work of observations, the College has this year been enrolled among the number of Voluntary Observers of the Signal Service U. S. A.; for which purpose it has been supplied with instruments from the Signal Office."

Father Hagen remained at Campion for some eight or ten years, and during that time carried on many important series of observations in connection with the Washburn, Harvard and Washington Observatories.

$25,000 *for College Chapel.*—Dr. Adolph Evetz, of Carroll, Iowa, who was killed in an elevator accident in the hospital of his native town, has left $25,000 toward the construction of the new chapel. In addition several thousand dollars have been collected, and a campaign is on among the alumni and friends of the institution to raise the rest needed in order to begin construction as soon as possible.

St. Louis University. Father Poland's Jubilee.—On March 17, at St. Louis University, Father William F. Poland observed quietly and without any formal celebration the fiftieth anniversary of his entrance into the Society. The occasion was a fit one to recall the valuable work Father Poland has done for the Church as a Jesuit during the fruitful years of his religious life. Chiefly has he been known through his writings along philosophical and literary lines, some of the products of his pen being the following works, long since familiar to well-informed students: "Laws of Thought" (1892); "Truth of Thought" (1896); "Fundamental Ethics" (1894); "Dream of Bonaparte" (1897); "Kingdom of Italy and Sovereign of Rome" (1899); "The Matrimonial State" (1901); "Socialism—Its Economic Aspect" (1902); "Find the Church" (1915); "Style in Composition." Father Poland has also been a frequent contributor to current periodicals, particularly to *America* and the *American Catholic Quarterly.* His fellow-Jesuits in America will be unanimous in wishing him many more years of successful and prolific labor in the Master's cause.

Ordinations.—On the Tuesday and Wednesday of Easter week, Archbishop Glennon officiated in the College Church at St. Louis at the ordination to the sub-deaconship and deaconship of eighteen scholastics who are finishing their third year in theology. Ordination to the priesthood will take place on May 18. Those who received Orders were: Messrs. Anthony Berens, John Berens, John Brennan, Eduard Budde, Thomas Egan, Henry Erbacher, Joseph Hebers, Leonard Hohman, Japhet Jollain, John Krost, James Macelwane, Thomas Moore, Daniel O'Connell, James Preuss, Augustine Wand, Joseph Crowley, Edward Hart, Felix Ziccardi.

New Mexico—Colorado Mission. *El Paso. Press and Plant of 'Revista Catolica' Formally Blessed.*—The first number of the *Revista Catolica,* formerly of Las Vegas, N. M., now of El Paso, Tex., has reached us. The editor is Rev. Father C. M. Garde, S.J., formerly vice-president of Sacred Heart College, Denver, Colo. This number is the first of the Review's forty-fourth year, surely a successful if not always a rosy career. On its first page, under the photograph of Bishop Schuler, S.J., there is a most gracious letter of commendation of the bishop of El Paso. On another page we find the program of the "Fiesta de la *Revista Catolica*" as follows: "On Sunday, January 6, the date on which the first number of the *Revista Catolica* in El Paso will appear, we shall celebrate the installation of our *Revista.* The celebration will take place in the church of St. Ignatius. Besides the Communions which we trust will be numerous at the early mass, there will be the blessing of the printing press and the new headquarters of the *Revista,* followed by solemn pontifical mass. At 8.45 the procession will start from St. Ignatius' church, the Rt. Rev. Bishop A. J. Schuler presiding, and wend its way to the Review's headquarters, installed at 1407 East Third street. First will take place the blessing of the various offices, according to the ritual appointed by the Church for such occasions, and immediately after the bishop will recite the formula of enthroning of the Sacred Heart. For this purpose there has been erected in the center of the building a pedestal on which is to be placed a statue of the Divine Heart, as a public profession of devotion and a durable remembrance of this solemn act. After the blessing and the enthroning, the procession will return to the church, where a solemn pontifical mass will be celebrated. The orator of the occasion will be the Rev. Father Miguel Cuenca, S.J., an exile from Mexico."

The larger part of this first number is given to the history of the Church in El Paso and also Juarez, with photographic illustrations of the new Cathedral, the various churches and other Catholic institutions.

The most interesting pages, however, are those consecrated to the story of the *Revista* and its printing plant, one of the first installed in the Southwest. Its founder, at first in Albuquerque, N. M., in 1873, was the zealous and indefatigable Father Donatus Gasparri, S.J., the first superior of the Jesuit Mission of New Mexico and Colorado. His purpose was to further the spiritual as well as the intellectual development of the Mission, by means of the printed word, it being at that time rather difficult and costly to procure Spanish books from Spain, or even from Mexico. But it was a bold enterprise.

The first obstacle was the lack of pecuniary resources. This the zealous father obviated by collecting alms himself to cover the expenses, and soon was able to install his "Catholic Press" in Albuquerque, a rather rudimentary affair but admirably suited to the purpose. The next problem, no less serious than the preceding, was to find a man to put in charge of the enterprise. Providence here also came to the rescue. There was then in the mission a certain Father Henry Ferrari, a brother of our late Father Charles Ferrari of Denver, a man particularly gifted in the line of natural sciences and mechanics; in all humility he offered himself to his superior for the task of printing and binding, and persevered in it to the end of his life, to the great edification of his brothers in religion and the admiration of all those who came in contact with him. He died on December 12, 1906, when the Catholic Press was already 33 years in existence. The first publications were some popular little books, among others a reader for the schools, an arithmetic and a grammar, all in Spanish.

In May, 1874, when the press was only one year old, an unforeseen event forced the Fathers to transfer it to other quarters. A frightful inundation of the Rio Grande was threatening Albuquerque; hence Father Gasparri, to save the precious plant, had it dismantled and all the parts of it, as also the books and papers, packed in boxes, ready to be transported to a safe place. This deplorable event happened to coincide with the feast of St. Philip, the patron saint of Albuquerque, which had attracted great crowds from the vicinity, particularly from Las Vegas. The prominent citizens of this town had signed a petition that the press should be reinstalled in their midst, with a residence for the Jesuit Fathers, and as the parish priest was of the same mind, the bishop (later Archbishop Lamy) gladly sanctioned the project.

In the month of August, Father Gasparri accepted a house offered him by a Mr. Manuel Romero, and when the press arrived from Albuquerque in September it there found its second installation. On October 12, a memorable day for

America and the Spanish people, work was started on the new house. Lastly, in December, the program of the future *Revista Catolica* was sent out, and in January, 1875, appeared its first issue counting 250 subscribers. As to the press itself, it was soon realized that a better plant was necessary for the publication of the review, and it reached Las Vegas at the end of July, being then the best press the whole of New Mexico. Later it was transferred to the College of Las Vegas, when this institution was established.

From this time on, for forty-three years, the *Revista Catolica* was published every week without interruption, but not without serious drawbacks which more than once endangered its existence. Besides Father Gasparri, its founder, we must mention two names that were truly identified with this publication and made it the success it has been: one was Father Alphonsus M. Rossi, S.J., who resided some thirty years in Las Vegas, first as professor, then as writer and director of the *Revista,* up to a few months before his death on June 14, 1908. The other, who also dedicated much of his life to the service of the *Revista,* was Rev. Father Joseph Marra, S.J.; we see him as writer, soon after his arrival in the Mission, and from that time up to his death, March 19, 1915, he remained untiring as contributor, as writer and director, even when superior of the Mission or provincial.

And now, after a few more anxious moments, Providence is giving the *Revista* a renewal of youth, on a much wider field and also with better material conveniences; for, as the latest issue tells us, the machinery is at the beginning of this year of the most perfect model, one machine being an Intertype, better even than the Linotype, in the opinion of some experts. Such is the third period of this Catholic press. Improvements of another nature are also in contemplation by the present editor: a new section of the paper, he tells us, will be a sort of canonical bulletin taken from the European reviews which publish with commentaries or without them the new decrees of the Holy See; another section will be a review of the reviews of particular interest to the Spanish people, particularly items about Latin-America. For the rest, the *Revista* will not deviate from its original purpose, which is "to dedicate itself solely and exclusively to the defense of the interests of God and His Church and the interests of the Spanish race"—all summed up in the name of the new house, inaugurated January 6, "Casa Editorial Catolica Hispano-Americana."

In conclusion, it cannot be denied that the *Revista Catolica,* with its connected printing plant, has wrought an incalculable amount of good among the Spanish speaking people, not only of New Mexico but also of Old Mexico, Central and South

America, principally, of course, by its weekly issue containing general news, a pious section, a section of actualities, other varieties and useful information, besides a novel or illustrated story from the best Catholic writers; but no less important has been the comprehensive collection of publications from the *Revista* press: prayer books, works on religious and civil history, educational works, school books, a variety of novenas and lives of the saints, hymn books, and some of the best fiction. Of later years, many English and Italian books have been added, and also a special department of devotional articles, all on astonishingly easy terms. May the El Paso *Revista* continue the good work so unselfishly done by the Las Vegas *Revista!*

New York. *Father Luis Rodes and the American Observatories.*—Father Luis Rodes, of the famous Sun Observatory of the Ebro, at Roquetas, in the diocese of Tortosa, Spain, was a visitor a few days ago at the astronomical workrooms of Dr. Brashear, of the Pittsburgh Observatory where he watched with great interest a six-foot slab of flawless glass under the delicate instruments of careful workmen, who kept six feet away from their work for fear the heat of one human body might nullify their effort. When the work for one day was finished he and Dr. Brashear discussed stellar things. Father Rodes attended a meeting of the staff of the Allegheny Observatory that afternoon where he delivered a short talk on the sun explorations of his home observatorio, Del Ebro, which was constructed in 1904, especially for sun study and to arrive at the laws which govern the relation between sun spots and the magnetic phenomena of the earth. "These American observatories," he declared, "are the best in the world. I have studied in every continental city and never quite understood their envy of American astronomical knowledge. I am now convinced the Americans are without peers."

Granite Shaft to Commemorate the First Mass Said in New York State.—In a bark chapel on Sunday, November 14, 1655, Father Joseph Chaumonot, S.J., said the first Mass in New York State, at Indian Hill, near Syracuse, N. Y. To commemorate this important event, the Knights of Columbus erected a granite shaft, which was solemnly dedicated on September 23, 1917. An Onandaga Indian village was originally located at this interesting spot.

Fordham University. Course in Journalism.—During the past scholastic year, 1917-1918, a course in Journalism was introduced. The course was at first an experiment, but proved so popular and so successful that the Faculty has decided to continue it.

The course of study included all the branches that go to

the making up of a newspaper. The theory was first explained, the students were shown what news was, how it was gathered and written up by reporters, how it went from the reporter through all its intricate wanderings to the mechanical force, the editorial staff, the press room and finally appeared as the complete newspaper.

Early in the year a course of lectures by prominent journalists on the great daily newspapers was begun and the students heard an explanation of each branch of newspaper work from the recognized expert in that branch. Advertising was explained by Mr. Reynolds of the Brooklyn Standard-Union; publishing by Mr. Gunnison, publisher of the *Brooklyn Eagle;* newspaper work in general, by Mr. Seitz, Managing Editor of the New York *World;* dramatic criticism, by Mr. Oestricher, of the Brooklyn *Times;* reporting of sports, by Mr. Rafter, of the Brooklyn *Standard-Union.*

Later in the year, through the courtesy of Mr. Gunnison and Mr. Seitz, the class visited the plants of the Brooklyn *Eagle* and the New York *World.* At the Brooklyn *Eagle* each department of the newspaper was explained to the class by the chief of staff in each branch. After the talks and a royal entertainment the class examined the work of making up the Sunday edition. Every part of the establishment was visited from the art department on the top floor to the presses in the basement.

The best work of the course and its greatest results were shown in the publication of a weekly college paper, *The Ram.* The first number was issued during the first week of February, and it continued to appear weekly until June 1. One more issue, the Commencement Number, will complete the year's volume. This publication met with instant and pronounced success. An editorial staff chosen from the college classes with the professor as aid and adviser, together with reporters from all departments of the College and University, succeeded in making the *Ram* an interesting and new means of communication between students, past and present. Both the student body and the alumni took the greatest interest in it and were prompt in subscribing.

Jottings of classroom and corridor, camp and campus, all have their place not so easily accorded them in the more formal college magazine. It has been especially a great source of news to the Fordham boys "somewhere in France," who are thus kept in constant touch with the activities of their Alma Mater.

Although courses in Journalism have been a part of the curriculum in various Catholic colleges, we believe Fordham is the first of the Eastern Catholic colleges to publish a College Weekly.

Father Mulry at Camp Dix and Brooklyn Navy Yard.—Early in April, Rev. Father Rector gave a mission to the Catholic soldiers at Camp Dix, Wrightstown, New Jersey, with splendid results, and on May 12, he was the preacher at the Solemn Pontifical Military Field Mass at the same camp. The celebrant of the Mass was the Rt. Rev. Patrick J. Hayes, Auxiliary Bishop of New York and Bishop Ordinary for the Army and Navy of the United States. The Mass was attended by 15,000 persons.

Father Mulry's sermon on Catholic patriotism has received widespread praise from the press of the whole nation, and one army officer said of it: "If I had my way I would place a copy of your sermon in the hands of every young man going into the Army."

This sermon has since been published in the *Catholic Mind* under the title, "Our Country's Call."

Father Mulry was also the preacher at the Solemn Military Field Mass at Brooklyn Navy Yard, on Sunday, May 25. The Mass which was attended by about 10,000, was celebrated by the Rt. Rev. Mgr. John P. Chidwick, president of Dunwoodie Seminary, and chaplain of the old battleship Maine when it was sunk in the harbor of Havana.

According to a New York paper, these two sermons have aroused universal attention, and military leaders in the East have expressed the opinion that Father Mulry should be sent to speak throughout the country, because of the sterling Christian principles of patriotism expressed in these two addresses.

Visits of Lieut. Father Jousse, S.J., and Lieut. Father Perigord.—These two French priests, members of the French Artillery Mission sent by the French Government to this country to instruct our artillery forces, were guests of the University during the spring, and both gave enthusiastic talks to the students assembled in the Auditorium.

Renovation and Decoration of Old Church.—The old church which goes back to the beginnings of St. John's College, and which was for many years the parish church of Fordham and vicinity, as well as the chapel for the students, has this year been renovated and decorated.

New floors, new pews, new confessionals and a new lighting system have been put in, and under the skilful brush of Brother Schroen, the whole interior has been beautifully redecorated. Three large paintings have been placed in the sanctuary—that of the Crucifixion, over the main altar; over Our Lady's altar, King David, the progenitor of Our Lord according to the flesh; and over St. Joseph's altar, St. John the Baptist, our Lord's precursor.

The church was formally opened on Pentecost Sunday,

and on Sunday, June 10, an invitation was extended to all the old parishioners to attend Mass there on that day. The Mass was celebrated by the Rev. P. N. Breslin, pastor of Our Lady of Mercy Church, Fordham, and the sermon was preached by Rev. Father Rector.

PHILADELPHIA. *St. Joseph's College Evening Classes.*—On February 1, 1918, St. Joseph's College evening classes will have finished full three years of work. These three years afford sufficient data for judging whether or not this great educational venture has met with success or failure.

The opening of the classes on February 1, 1915, was heralded as an event in Catholic circles in and outside the city. First of all it was a new undertaking and so claimed for itself all the charm of novelty. The fact that the Catholic Alumni Society of Philadelphia, a body of educated and influential men, were the sponsors of the movement seemed to assure its success and most of all the special patronage of the Most Reverend Edmond F. Prendergast, D.D., Archbishop of Philadelphia, and the Right Reverend John J. McCort, D.D., Auxiliary Bishop, so generously and cordially granted, commended the undertaking to every Catholic of the city.

Attractive advertising published far and wide gave general information concerning the new night school and a neatly printed catalogue was prepared and sent to all prospective students.

The subject-matter of the classes was grouped under three main headings, known as the philosophical, arts and commercial departments. Under these three divisions, twenty-two courses were offered by a teaching staff of thirty-five experienced instructors. The board of directors made every possible effort to insure the success of the work they had so much at heart, but even they, who had looked for great results, were completely surprised when they found the registration lists for the first term numbering over nine hundred pupils.

In each succeeding term since then advantage has been taken of the experience of the preceding years to strengthen and perfect the night school schedule. Some subjects were dropped from the curriculum and other more attractive courses substituted in their place. During the second and third year the registration numbered about six hundred; during the present term six hundred and fifty names are on the roll and the school now enjoys the enviable title of "The Select Evening School of the City."

PHILIPPINE ISLANDS. *Jolo Sulu.*—Father William McDonough, American misisonary in the Philippines, writes from Jolo Sulu to Very Rev. Father Provincial, on Christmas Day, 1917: "The catalogue you so kindly sent reached

me today—Christmas. Very many thanks. . . .

"I suppose I should tell you something about myself. In the year just ending, I have spent much of the time outside Jolo, but in the missions dependent on Jolo. There are seven of them and each of the seven needs a great deal of spiritual assistance. One of them, Cogayar de Sulu is far away off by itself in the Western Sea. The only boat that touches there stays but a short time, too short for the priest to visit all the scattered inhabitants. Of all my missions that island is in the greatest spiritual destitution. A considerable fraction of the Christians have inter-married with the Moro population; and yet I found these Christians and the Mohammedans they married to be in pretty good dispositions. I hope to be able to go there some time and remain a good while, being first provided by the bishop with very ample faculties. Many of the half-Christians have never seen a priest.

"I spent several months in the most southern part of my archipelago—the Sulu archipelago with its several hundreds of islands is, all of it 'my parish.' There are three classes of natives: the Sulu, the Samal and the Bajow; each has its own special language. As you go south from Jolo the Sulu language gives place to the Samal, and then the Samal to the Bajow. The Samal language is very similar to the modern Malay.

"Of the natives the Sulus are considered the highest class. They are a race of land warriors. The Samals come next; they are descendants of the famous pirates that once infested these seas. In the southern islands it is easy to find 'retired pirates.' The Bajows are an offshoot of the Samals and looked down upon by both Samal and Sulu. They are not warlike; they live in boats. Groups of these boats, 'traveling villages,' go from place to place. Sometimes the boats are hauled up on shore, and thus a village may remain for a considerable time in the same place. These despised Bajows, as far as I can learn, have never heard of our Redeemer. There is no one to tell them of Him. Their language, which is probably a degenerate Samal, seems to be unknown to others. A chief of theirs may speak Moro, but would he be willing to act as an interpreter to teach Christianity? If a priest could be assigned to the work, and would learn Moro or Samal, perhaps better still, Malay, he might get a Bajow chief to teach him the Bajow language, and then the priest could reach these people who now seem to be so far out of the road that leads to eternal life.

"It was probably owing, in part at least, to these journeys that I have had several bad attacks of fever. Fever is very common in my islands. On one of the largest and most

thickly populated of the islands I visited half the inhabitants had fever. It is prevalent in Jolo too, but it would seem that American residents are not apt to die of illness here. In the last seven or eight years, only two Americans, a woman and a child, have died a natural death; many have passed from this world but Jolo has a more expeditious way of ending life than that of illness. However, during the last few years conditions regarding personal safety have improved immensely. So great is the improvement that next month our last battalion of Scouts (native soldiers in the U. S. Army, but serving only in the Philippines) will leave Jolo. Native constabulary are taking the place of the Scouts.

"I expect to go some time next month to Baguio, the health resort of the Philippines, to give a retreat there. Father Superior intended I should go there last year, but I happened to be on one of my expeditions and was out of reach. He has given timely notice this year. Father Thompkins, whom I have not seen in many years, is stationed not far from Baguio, and I hope to meet him. . . .

Your devoted servant in Christ,

"WILLIAM M. MCDONOUGH, S.J."

WASHINGTON. *Gonzaga College and St. Aloysius' Church.*—Thanksgiving Day was celebrated here by a Military Solemn High Mass with our Cadets in attendance. Father Sweeney preached an eloquent sermon on Patriotism. After Mass, a service flag with 200 stars was blessed by Rev. Father Rector in front of the church and then hung on a staff projecting over the main entrance. After the Gonzaga Cadet Band had played the national airs, a parade was held in which the Cadets, our Third Sunday Brigade—made up of a thousand or more men from all over the city, who go in a body once a month to Holy Communion in our church, and many enlisted men from nearby camps took part.

The Novena of Grace, as usual, drew crowds from all parts of Washington. The prayers were said after two of the morning Masses. Services were held in the Lower Church at 12.05 for 15 minutes, at 5.00 P. M. and 7.30 P. M., in both upper and lower churches. About 8,000 people made the novena by attending some one service. Many noteworthy favors were obtained. Ten thousand received Holy Communion.

A service of half an hour has been introduced on Sunday evenings consisting of a Catechetical instruction and Benediction. This service is drawing more people than did the former longer service of Vespers, Sermon and Benediction.

The Passion play, "On the Slopes of Calvary," by Rev. Aurelio Palmieri, D.D., O.S.A., was produced at our College

Hall every Sunday night in Lent, with three matinees—always to a crowded house. The actors were chosen from various parishes of the city. Dignitaries of Church and State accepted the invitation to attend. His Eminence, Cardinal Gibbons, Most Rev. John Bonzano, Apostolic Delegate, Bishop Shahan, Supreme Court Judges, Ambassadors of twenty countries, highest officers of the Army and Navy, Senators and Congressmen, all declared themselves impressed. The acting was really more professional than amateur in effect. Rev. Augustus J. Duarte, S.J., who conceived and carried out the project, deserves credit for the success of his hard task.

The year for the payment of the promissory notes given during the campaign for $100,000 was up in March and, while we are a few thousand short of the full total in cash, due to the war-burdens on the people, we are assured that very soon the full $100,000 will be all in.

The present number of members of our parish serving in the army or navy is almost 500. Every Sunday we see quite a number of soldiers and sailors at the Communion rail and many more come to us for confession.

The Aloysius' Club for the men of our parish has thrown open its doors to the soldiers in the camps around Washington. We know the many soldiers and sailors who are crowding the Capital, are glad to have a Catholic home of welcome to come to. Here they find bowling, pool, billiards, basketball, gymnasium and reading room and pleasant companions at all times. Under the auspices of the Home Defense League of our precinct, a dance was given for the soldiers in Gonzaga Hall and refreshments served.

The Home Defense League of the 6th Precinct has its headquarters in our hall. Many of our parishioners belong and were drilled by a captain of the regular army from our parish until he was called to the front.

The Aloysius' Club are giving periodically, entertainments for the soldiers and sailors. Papers and magazines are collected through the parish and forwarded by the Club to the camps. Our Notre Dame Alumnae have a knitting circle for the soldiers.

Our hall was placed at the disposal of the War Relief Association for Catholic Chaplains. Our parish societies were affiliated and began at once to contribute and make vestments.

A War Saving Stamp Association has been organized in Gonzaga College and our parochial schools, Notre Dame Academy and amongst the parishioners, as well as Red Cross units in the parish and Junior Red Cross in all our schools—parochial, Academy and High School. Our girls' school was

the first of all the schools in Washington to win their diploma as a Red Cross unit.

Our Honor Sustained.—In the issue of May 7, the Washington *Post* published an article in which two statements were quoted as follows: "The policy of the Roman Church is hostile to civil and religious liberty," and "the statecraft of the Vatican is a persistent encroacher and an industrious fomenter of discord."

Rev. Father Rector wrote to the editor of the *Post,* remonstrating with him for publishing such a statement. The *Post* printed his letter and attempted a defense on the score of news.

A committee consisting of a representative of the Knights of Columbus, the Washington Truth Society, St. Aloysius' Parish, and the Holy Name Society wrote to the editor of the *Post* stating that the reply had been entirely unsatisfactory, and, asking for a definite assurance that such statements would not again be printed.

The following satisfactory letter was received in reply:

Office of Edward McLean
Editor-President,
THE WASHINGTON POST
Washington, D. C.

May 18, 1918.

Mr. Leo A. Rover,
Chairman Committee,
Fendall Building,
Washington, D. C.

Dear Sir:—

The Washington *Post* acknowledges receipt of the esteemed favor from your committee relative to the article which appeared in the *Post* of May 7th.

I feel that I need hardly express assurance to your committee of my regret that any article appearing in the *Post* should have been the cause of criticism or disfavor.

I have already conveyed my views in the matter to His Eminence Cardinal Gibbons, whose personal friendship I highly prize.

You may rest assured that the managers of the *Post* will endeavor to avoid possibility of a repetition, and I will thank you for a prompt expression of opinion from your committee in the future.

Very truly yours,

(Signed) EDWARD MCLEAN.

WORCESTER. *Holy Cross College. Diamond Jubilee Celebration Postponed.*—Holy Cross College was founded in 1843. The corner-stone of the first college building was

laid by Right Reverend Benedict Joseph Fenwick, D.D., second Bishop of Boston, on Wednesday, June 21, 1843.

The Rev. James Fitton, of Boston, in 1838 had purchased sixty acres of land on Pakachoag, "Hill of Pleasant Springs," and established "The Seminary of Mt. St. James" on the site. Father Fitton presented his property and the "Seminary" building to Bishop Fenwick in 1842.

At once the Bishop began his plans of erecting upon this suitable hill an institution of higher learning—a project that had been a long-cherished desire of his heart.

Father Thomas F. Mulledy, S.J., took up his abode in the cottage at the foot of the hill—as first President of Holy Cross College, on September 28, 1843.

The first student to enter the College was Edward Scott, of Ireland, aged fourteen years, who presented himself for admission on October 28, 1843.

The formal opening of classes took place on November 2, 1843, in the "Seminary" building, and on January 13 following, the little community moved into the new building. There were at that time three Jesuit Fathers: Rev. Thomas F. Mulledy, Rector; Rev. James Power, First Prefect and Professor of Mathematics, and Rev. Joseph Balfe, Spiritual Father and Teacher of First Class in Latin and Greek; three Lay Brothers, John Gavin, George Kuhn and Michael McElroy, together with three lay-teachers, Joseph O'Callaghan, Teacher of Second Class in Latin, English and French, James McGuighan, Teacher of Elementary Class, and James Fitton, Assistant Prefect and Teacher of First Arithmetic Class. The students numbered eighteen.

Postponement of Jubilee Celebration. — It has been definitely decided by the Faculty and the Alumni to postpone the proper celebration of the Diamond Jubilee of the College till more peaceful times will warrant the holding of such a noteworthy and joyful anniversary.

An elaborate program of festivities had been outlined and immediate preparations were under way when the declaration of war came and the authorities of the College considered it more in keeping with the spirit of the country to defer the celebration of an occasion which should not be marred by war conditions and in which as many of her sons as possible should be free to participate.

The Diamond Jubilee year will lose none of its significance by reason of this delayed observance and on all sides the Faculty have received heartiest commendation from the Alumni for this action which so intensely appeals to the feeling that all smaller interests should give way in presence of the great issue of the war.

Moreover the occasion of the Diomond Jubilee is such that

it should be celebrated in a way worthy of Holy Cross and of course such extensive ceremonies are quite impossible at this juncture.

Holy Cross Club of Washington, D. C.—The Holy Cross Club of Washington was organized in Gonzaga College Hall, Washington, D. C., on the night of January 11. At the present time there are about thirty-five Holy Cross men in Washington, a large percentage of whom are employed in different branches of the government. Each week finds the number of Holy Cross men leaving their professional practices and industrial and mercantile positions to engage in war work in the different departments of the government. Consequently all bids fair for the newest Holy Cross Club to be a most healthy organization.

The new Holy Cross Club was particularly fortunate in having Father Rector, who was in Washington at the time, present at its first meeting. Following the business of organization, Father Rector was invited to address the gathering on the affairs of the College.

Home News. *Academy in Honor of St. Thomas Aquinas.*—The feast of St. Thomas Aquinas, patron of the Theologians, was honored by an academy with the following program:

Overture, *Tancredi* (*Rossini*); Orchestra. *St. Thomas and Cardinal Newman,* An Essay; Father J. J. Ayd. Flute Solo, *Robin Adair* (*Steckmest*); Mr. W. F. Crean. *The Paladin of Truth,* A Poem; Mr. A. M. Thibbitts. *"When The Boys Come Home"* (*Speaks*); Glee Club. Nocturne (*Krzyanowski*); String and Wood-wind Instruments. *A Master in Stone,* An Essay; Mr. J. W. Parsons. Vocal Solo (a) *Agnus Dei* (*Bizet*); (b) *Come Down to Kew* (*Carl Deis*); Mr. E. S. Swift. *The Reverend Quartannus,* An Essay; Mr. L. J. Gallagher. *Coronation March* (*Folkunger*); Orchestra.

Spring Disputations.—The spring disputations were held on April 15 and 16. In theology: *De Ecclesia,* Mr. W. Lonergan (California Province), defender; Messrs. F. X. Byrnes and D. F. Ryan, objectors. *De Vera Religione,* Mr. J. F. Doherty, defender; Messrs. L. A. Abell (New Mexico-Colorado Misson) and L. J. Gallagher, objectors. In philosophy: *Ex Ethica,* Mr. J. H. Collins, defender; Messrs. A. M. Guenther and J. F. McAree, objectors. *Ex Psychologia,* Mr. J. F. Barry, defender; Messrs. F. J. Donovan and J. A. Fennell, objectors. *Ex Critica,* Mr. H. Mulqueen, defender; Messrs. P. J. Higgins and J. J. McLaughlin, objectors. Biology: Illustrated Lecture, *"Some Insect Larvae and their Development,"* Mr. J. Reith. Chemistry: Illustrated Lecture, *"The Soil and its Relations to the Growing Plant,"* Mr. A. L. English.

Public Disputations in Theology and Philosophy.—Public disputations in theology and philosophy were held at the College on April 24, in the presence of Cardinal Gibbons, Archbishop of Baltimore. Rt. Rev. O. B. Corrigan, Auxiliary Bishop of Baltimore, Very Rev. Father Provincial, the rector, faculty and student body of Woodstock College, and a large number of invited guests, clergy and laity.

The Rev. Edmund A. Walsh, S.J., was the defender in theology of the treatise "De Deo Elevante et Justificante," and had as his objectors, the Very Rev. E. G. Fitzgerald, O.P., prior and professor of Sacred Scripture at the College of the Immaculate Conception, the Dominican House of Studies, Catholic University, Washington, D. C.; the Rt. Rev. John J. Tierney, professor of Dogmatic Theology and Sacred Scripture, Mt. St. Mary's Seminary, Emmitsburg, Md.; the Rev. Joseph Bruneau, S.S., professor of Dogmatic Theology, St. Mary's Seminary, Baltimore, Md.; and the Rev. James Dugas, S.J., professor of Dogmatic Theology, Collège de l'Immaculée Conception, Montreal, Canada.

The philosophical disputation covered the branches of Ontology and Natural Theology, and was defended by Mr. James H. Kearney, S.J., whose objectors were four professors of philosophy: the Rev. Francis P. Siegfried, St. Charles Seminary, Overbrook, Pa.; the Rev. Father Ronan, C.P., St. Joseph's Passionist Monastery, Baltimore, Md.; the Rev. Leopold Probst, O.S.B., St. Vincent's Abbey, Beatty, Pa., and the Rev. Justin Ooghe, S.J., Loyola College, Baltimore, Md.

At the conclusion of the four hours' defence, His Eminence, Cardinal Gibbons, in a very happy speech heartily congratulated defenders and objectors for their splendid exposition of Catholic truth.

Ordinations. Tonsure, Minor Orders, Subdeacon and Deacon.—On April 6, Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, conferred Tonsure and Minor Orders on the following thirty-eight scholastics of the Maryland-New York Province: Alfred M. Bauer, Anthony J. Bleicher, James L. Brennan, Thomas J. Brown, Walter W. Claffey, Robert A. Dyson, Aloysius L. English, Henry G. Farley, Thomas J. Feeney, Frederick R. Frohnhoefer, John M. Gallagher, Francis E. Garner, Raymond R. Goggin, Joseph F. Haitz, Cornelius A. Herlihy, Patrick J. Higgins, John F. Hurley, Henry L. Irwin, Joseph P. Kelly, John J. Lynch, Hayne R. Martin, David V. McCauley, Henry B. McCullough, John J. McLaughlin, Francis A. Mulligan, James T. Mulligan, Harold Mulqueen, William J. Murphy, Leo H. O'Hare, Henry V. O'Neil, Francis X. Pierce, John A. Pollock, Oswald A. Reinhalter, Arthur V. Shea, Edward M.

Sullivan, James P. Sweeney, Peter J. Torpy and Lawrence A. Walsh.

On the same day and the following, April 7, Bishop Corrigan ordained Subdeacons and Deacons, the twenty-four scholastics who were to be raised to the priesthood on the Eve of Pentecost.

The Priesthood.—Cardinal Gibbons, on Saturday, May 18, ordained priests the following twenty-four deacons: Nicholas Sáenz of the Province of Castile; Martin A. Weissmueller, of the Missouri Province; John J. Bernard, Ferdinand Haberstroh, William K. Murphy, Ferdinand C. Wheeler, Bernard A. Fuller, John F. Duston, John H. Fasy, Joseph R. Hurley, Charles J. Mahan, James B. Mahoney, Patrick J. McHugh, J. Wilfrid Parsons, Francis L. Reilly, Arthur J. Hohman, Charles E. Schmidt, Allen F. Duggin, Charles J. Deane, Francis L. Fenwick, Clarence E. Shaffrey, Francis J. Driscoll, John A. Dixon and William H. McClellan, of Maryland-New York Province.

Confirmation at St. Alphonsus Church.—On the afternoon of Sunday, April 7, Bishop Corrigan administered the sacrament of Confirmation at the parish church of St. Alphonsus, Woodstock, to a class of 56; 41 whites and 15 colored. Ten of this number were converts to the Faith.

Academies.—The programs of the Theologians and Philosophers' Academies for the scholastic year 1917-1918 are as follows:

Theologians' Academy.—October 25, *Usury,* Mr. L. A. Dore. November 8, *Newman's Obiter Dicta,* Father J. J. Ayd. November 22, *The Anglican Claim to Apostolic Succession,* Mr. W. H. McClellan. December 20, *The Eucharist in the Early Church,* Mr. T. J. Quinn. January 24, *Suarez on International Law,* Mr. M. I. X. Millar. February 7, *Theology in Gothic Symbolism* (Illustrated), Mr. J. W. Parsons. February 21, *Buddhism,* Mr. F. X. Doyle. March 21, *Gods in the Making,* Mr. A. H. Klocke.

Philosophers' Academy.—October 3, *The Problem of the Universals and the Solution of the Scholastics,* Mr. J. A. Waldron. October 17, Debate; Resolved: *That Catholic Schools of the United States should not accept aid from the State.* Affirmative, Mr. W. A. Carey and Mr. R. R. Goggin; Negative, Mr. H. R. Martin and Mr. A. L. English. October 31, *Scientific Knowledge of the Scholastics,* Mr. J. P. Delaney. November 14, Debate; Resolved: *That the Study of Greek should not be compulsory in Jesuit Schools.* Affirmative, Mr. B. A. Leeming and Mr. R. A. Dyson; Negative, Mr. J. J. Smith and Mr. L. H. O'Hare. December 19, *The Schools of the Scholastics* (Illustrated), Mr. R. I. Gannon. January 9, *Failure to solve the Problem of the Uni-*

versals, the Fundamental Error of Modern Philosophy, Mr. J. D. Nugent. January 30, Debate; Resolved: *That the Rebellion of Easter, 1916, against the de facto Government of England was justifiable.* Affirmative, Mr. P. J. Higgins and Mr. W. J. Murphy; Negative, Mr. J. P. Sweeney and Mr. E. M. Sullivan. February 13, *The Greatest of the Scholastics* (an Appreciation), Mr. J. J. Dwyer. February 27, Debate; Resolved: *That there is a Species of Certitude which is free.* Affirmative, Mr. S. F. McNamee and Mr. H. Mulqueen; Negative, Mr. J. F. Barry and Mr. F. A. Mulligan. March 13, *Scholastic Philosophy and the "Exercises" of St. Ignatius,* Mr. J. B. Walsh.

Philosophers' Ratio Academy.—Autumn Term. October 11, *Business Meeting.* October 18, *The Odes of Horace in Freshman,* Mr. D. F. Ryan. October 25, *The Growth of a Paragraph,* Mr. J. H. Collins. November 8, *Prelection in Horace,* Mr. J. D. Nugent. November 15, *The Light Essay,* Mr. J. F. Doherty. November 22, *Description of Simple Objects,* Mr. H. M. McCarron.

Winter Term. December 13, *Prelection in Light Essay,* Mr. J. A. Slattery. December 20, *League of Sacred Heart in Colleges,* Mr. G. A. Kaspar. January 10, *English Prose in Third Year High,* Mr. G. T. Eberle. January 17, *Christian Architecture* (Illustrated), Mr. J. W. Parsons. January 24, *Prelection in English Prose of Third Year High,* Mr. T. Al. Fay. January 31, *The Altar Boys' Society,* Mr. G. E. Hanlon.

Spring Term. February 21, *Description of Single Objects,* Mr. W. W. Rice. February 28, *The Elocution Class,* Mr. L. A. Dore. March 14, *Paraphrasing,* Mr. J. J. Kelley. March 21, *The Greek Author in Freshman,* The Moderator. April 11, *Narrative Composition,* Mr. B. A. Leeming. April 25, *Hints on Drilling,* Mr. A. M. Thibbitts.